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A. M. D. G.

WOODSTOCK LETTERS

A RECORD

Of Current Events and Historical Notes connected with the Colleges and Missions of the Soc. of Jesus in North and South America.

VOL. XIV.

WOODSTOCK COLLEGE

1885.

FOR PRIVATE CIRCULATION.

WOODSTOCK LETTERS

VOL. XIV, No. 1.

SOME CHAPTERS OF THE HISTORY OF THE JESUITS IN CANADA.

(*Conclusion.*)

X

In 1648, the land in the immediate neighborhood of Three Rivers was beginning to fill with colonists. Less room than heretofore remained for the pasturage of cattle. The following document issued this year will show the interest that our Fathers had in live stock. The land mentioned herein is still known as "the common."

"Charles Huault de Montmagny, knight of the Order of Jerusalem, Governor and Lieutenant-General for the king along the whole of the great River St. Lawrence in New France, along the rivers and lakes and the lands that border thereon, declares that the lands limited as follows shall hereafter and forever be common to the inhabitants of Three Rivers to serve as pasturage for their cattle."

The Governor fixes the limits of the future common, and then specifies the conditions:

"And this on condition: 1. That the said inhabitants of

Three Rivers fell the trees found on said common as soon as possible, in order that the grass may grow on the said land, and in order that our enemies the Iroquois may not approach too close to the fort and to the houses that are situated near it; 2. That no inhabitant put to pasturage more than six head of horned cattle, great or small, on the said lands. . . ."

Father Jerome Lallemant, the Superior General, on behalf of the Jesuits, added an acre and a half to the common out of their land, and see how he is repaid by the Governor:

"And to serve as a remembrance, we declare that the Reverend Fathers of the Society of Jesus or their Procurator at Three Rivers . . . . may put to graze on the said common double the above number of cattle—large or small, as they please; and inasmuch as the said Reverend Fathers of the Society of Jesus merit our highest esteem, we declare that besides all that we have given them by the present declaration, they may put to pasture six other head of cattle on the said common."

"Given at Fort St. Louis, at Quebec, 15 Aug. 1648.

(signed) De Montmagny."

A wise condition is that obliging the colonists to fell the trees. Owing to the thickness of the woods on the common, the Iroquois could approach within a hundred yards of the colonists' houses. They still continued their depredations, one of their favorite pastimes being to kill the cattle found grazing and to carry off the carcasses. It was unsafe for a colonist to leave his house. He knew not the moment when an Iroquois bullet would reach him. When the husband or son left the fireside in the morning to plow or sow, the wife or mother was in anxiety until a happy return in the evening. The next day brought with it the same anxiety. "The Iroquois," wrote one of our Fathers, "have drawn many a groan from the hearts at Three Rivers. They have mingled the tears of many a mother with the blood of her children."

This was the heroic age of Canada; and our Fathers shed a lustre on it by their sufferings and their heroism. In

1649, Fr. Buteux, mentioning the continual danger in which he was living at Three Rivers, wrote: "If God in His goodness, wishes me to expose myself, sinner that I am, to the fury of these barbarians, I will freely give my life for the glory of God and the salvation of my flock." We shall see later that God took him at his word.

In the same letter he gives us the number of the Community at Three Rivers: "We are in all five Jesuits — three Fathers and two lay-brothers. We have, besides, six domestics, who render us great service in tilling the land and aiding the savages in their work."

The domestics, whom we meet so often in the *Relations* and *Journal*, were something more than mere hired servants. Owing to the great want of lay-brothers, the Fathers adopted some young Frenchmen who without being bound by vows, obliged themselves to live with them. These domestics were very useful to the Fathers; in 1649 there were twenty-three of them. At their death Masses and beads were said for them, and a goodly share, too, if we may judge from the following notice read in the refectory at Three Rivers in August, 1650: "Each Father will say six Masses and each Brother six pair of beads for the late Robert Le Coq, deceased in this country in the perpetual service of the Society." Le Coq had been killed by the Iroquois near Three Rivers a few days before.

XI

There was question of building a church at Three Rivers during the year 1650. The Jesuit *Journal* tells us that at a consultation held at Quebec in the month of April, at which were Fathers Jerome Lallemant, Vimont, Bressani, De la Place, and Richard, it was decided that it would be out of place to ask anything from the "Association of Inhabitants" for the building which the Fathers wished to raise on their ground at Three Rivers.[1] The Jesuits probably enlarged

[1] Benjamin Sulte in his *Chronique Trifluvienne* says that it was the Society of Jesus that had during the preceding year generously offered 2,000 francs to the mission of Three Rivers for building purposes. He credits the *Journal des Jesuites* with this. But M. Sulte is wrong. The French word

their chapel, for the church was not built until fourteen years later.

Three Rivers is the subject of a consoling passage in the *Relation* of 1651: "The residence of the Conception is on the enemy's frontier and, therefore, much exposed to the incursions of the Iroquois. But we may say with truth that greater peace or greater piety was never seen amidst the noise of arms and the horrors of war. The neophytes who are here in fair numbers, have made this place their residence through a motive that one could hardly expect from barbarians converted to the faith for so short a time. 'It is,' they tell us, 'to combat the enemies of prayer that we freely expose our lives. If we die in fighting we believe that we die in defence of the faith.' Their sentiments are the same when they go on the hunt after confession. . . . The God of love for whom they expose themselves so willingly to the dangers of fire and death, seems to take a special care of these good neophytes. Not one has been taken or pursued by the enemy; and though the snow is deep in these quarters during the winter, they never fail in their chase after moose and beaver. They are not ungrateful to Him who helps them. When they come back from the hunt, they enter the chapel and ordinarily lay at the foot of the altar the best part of the animals that they have taken."

This was the state of Three Rivers in 1651. The happy influence of religion had begun to tell on those savage hearts, as we are going to see.

XII

On the banks of the Upper St. Maurice dwelt the Attikamegues or White Fish tribe. These savages were powerful, but lovers of peace. The chase had charms for them that war had not, and they preferred to use their strength against the beasts of the forest. Three Rivers was their usual meet-

"*communauté*" (*des habitants* understood) occurring alone in the *Journal*, he did not very well see how it could mean anything but a *religious* community, and under the circumstances, that of the Jesuits. This is only *one* of M. Sulte's blunders; for a thousand others, see his *Histoire des Canadiens-Français*.

ing-place for the peltry trade. During the season they lodged near the fort to have free access to the chapel hard by, where they were present at all the offices. They sought the society of the colonists, and they never were happier than when with our Fathers. Father Buteux was particularly beloved by the Attikamegues, and the presents that they brought him every year were innumerable.

Several times previous to 1651 they had pressed him earnestly to visit them in their country. He had always been obliged to refuse. He was asked again in the spring of that year, and this time, notwithstanding his shattered health, he left Three Rivers when the snow began to melt and followed the Attikamegues up the banks of the St. Maurice. The events occurring from day to day he jotted down on paper, and the journal of Fr. Buteux forms an interesting chapter of the *Relations*. The high mountains he had to scale, the deep ravines and precipices he had to avoid, his narrow escapes from drowning in the swift current of the St. Maurice, the portages he had to make, his fatigues give an excellent idea of the life of our early missionaries.

Holy week and Easter were passed in the thick woods that cover the banks of the river. These days brought with them numberless blessings to himself and his companions, and his pains were mingled with consolations. On Easter Sunday he said Mass in a little chapel built of cedar branches, where all the Christians received Holy Communion. This was a sight sufficient to give joy to the angels. A wilderness of Canada had, without losing its savage aspect, become a paradise.

On Ascension Day, Father Buteux wrote: "After having said Mass on a rock in the middle of a little island, and after having passed over places dreadful to look at, I was ravished with joy to see a gigantic cross planted on an eminence before me. Our little band venerated it; we invoked the aid of our angel guardians and of St. Peter, the patron of these parts; we then fired a salute." The thunder ran through the forest and touched the mountains, and the echo

on its way to heaven came bounding back to the place where they stood.

This scene took place nearly two hundred miles from the mouth of the St. Maurice, where no white man had ever gone before. The cross had been raised by the Christian Attikamegues who had been instructed at Three Rivers during the preceding years. "It would seem," said the writer of a *Relation*, lavishing his praise on this worthy tribe, "that Innocence banished from nearly all the empires and kingdoms of the earth has come to dwell in the thick forests of the Attikamegues."

XIII

Father Buteux's trip to their country crowned the joy of the Attikamegues. These good children of nature received him as they would have received an angel. He baptized many who had been instructed by their fellow-savages. After a short stay with them he left, promising to return the following year.

In the spring of 1652, he set about fulfilling his promise. The Indians who had come to Three Rivers with their furs, were on the point of starting for their homes. Father Buteux was to accompany them. Before starting he wrote a letter to Fr. Paul Ragueneau, Superior at Quebec, "which," says Sulte, "shows up in all its candor the generous soul of a missionary." He had gone only as far as the Falls of Shawenigan when he was killed by the Iroquois.

Father Ragueneau gives the details in the *Relation* of 1652. The day after leaving Three Rivers when Father Buteux and his two companions "were making their third portage, they found themselves surrounded by fourteen Iroquois who were waiting for them at this passage. The savage walking in front was seized so suddenly that he had not time to make a step backward. The two others were thrown to the ground. Father Buteux fell wounded by two bullets in the breast; another broke his right arm. The savages jumped upon him, pierced him with their spears, and finished him and his companion with blows of their

tomahawks. The victims had no word on their lips at the moment other than the adorable name of Jesus."

This massacre took place on the tenth of May, 1652. Buteux was the seventh Jesuit that fell under the blows of the Iroquois. When the news reached Three Rivers, two bands were sent out to bring the precious remains to the Mission. But they only found the body of Fontarabie, his white companion, half eaten by the birds and wild beasts. Father Buteux had been stripped naked and thrown into the St. Maurice.

His death was an irreparable loss to the pious colonists. During eighteen years he had been their guide in the road to heaven; he had helped them by his counsel to bear patiently their perilous existence; now that he was dead, their sorrow knew no bounds. The Mission of Three Rivers had grown fervent under his guidance and it has remained so. Who doubts that Three Rivers of to-day owes many a favor to the intercession of the holy Jesuit whose blood reddened its ungrateful soil? Ungrateful, indeed, for nothing has been done to commemorate his martyrdom. Not a streamlet, not an islet bears his name. Let us hope that a monument will some day put an end to this neglect. The lovely Falls of Shawenigan would not lose any of their beauty if a simple cross, raised to the memory of a martyr, were to cast its shadow over their waters.

XIV

Father René Ménard became Superior of the residence. Among the first certificates of baptism written by him and preserved in the Parish Registers, we find that of a famous Iroquois chief, Agontarisati, and his companion, who were taken by stratagem and burned at Three Rivers, on the fourth of June, 1652. [1]

The death of their great chief excited the fury of the Iro-

[1] Anno Dñi 1652, 3 Junii, Ego Renatus Menard, sacerdos Societatis Jesu, baptizavi, sine cæremoniis, in sacello nostro, captivos duos hostes, Agontarisati et ta Akenrat. Prior, Franciscus vocatus est; posterior, Petrus. Uterqûe sequenti die igne vitam finiit—(Reg. Paroch. pp. 68). Sulte says that the date should be the 3d of July.

quois, and they determined to strike a death-blow at the colony. They continued their massacres during the rest of the year 1652. The early months of the following year saw numbers of these dreadful enemies in the neighborhood of Three Rivers. The Governor De Lauzon feared an onslaught. At his invitation, Father Le Mercier, Superior, left Quebec to superintend the fortifications that were about to be put up at Three Rivers. The Jesuit met with violent opposition from those whom he had come to guard. M. Benjamin Sulte, in his new History of the French Canadians, says that the Jesuits themselves were to blame for this opposition, but M. Sulte takes the wrong way to prove it. According to him the whole cause of the trouble was a wall that our Fathers had neglected to build. Here is a reason just as probable. The colonists whether through discouragement, or because their enemies had for years done nothing more than threaten an attack, turned a deaf ear to the Jesuits' appeal for aid. They preferred to attend to their private rather than to the public weal, and Father Le Mercier had accordingly much difficulty in getting the help he needed. This reason is also Mr. Sulte's—the one he gives in his *Chronique Trifluvienne*. Which are we to believe?

The fortifications were completed; and the venerable Mary of the Incarnation, in one of her letters, wrote that "Father Le Mercier had shown much skill in fortifying Three Rivers; and that the French were now in perfect safety." The end proved that Le Mercier had more prudence than all the colonists put together.

On the seventeenth of August, the Iroquois determined to fall upon the little colony. The blood of the chief Agontarisati had to be avenged and the French blotted out of existence. Five hundred Iroquois planned a skillful attack. They separated into three bodies and approached the fort at the same time. But they reckoned without their host. The new fortifications amazed them. The mouths of the guns pointing in every direction was too much for their courage and they retired disconcerted.

The historians of Canada almost to a man ignore the part

taken by Fr. Le Mercier in the defence of Three Rivers. The praises of the multitude are generally lavished on Peter Boucher, the commander of the fort, who, it appears, distinguished himself *inside* the fortifications. But facts prove that had it not been for the skill of the Jesuit, even Boucher would have had his scalp raised by the Iroquois.

XV

Father Leonard Garreau succeeded Fr. Ménard as Superior. The Parish Register has about twenty-seven baptismal certificates in his handwriting.

In October, 1654, Le Lauzon, the Governor-General, gave St. Christopher island in the St. Maurice to the Jesuits. The act of transfer tells us that the island was given to our Fathers in recognition of their services in the conversion of the savages, "which," says the act, "cannot be too fully appreciated." It was to remain free to them forever, and they had power to rent the whole or parts, subject to the laws existing at the time. The island has a surface of eighty acres,.and it is the largest of the six that lie at the mouth of the St. Maurice. The year after the transfer, Fr. Garreau in the name of the Society, rented it to a number of tenants, the chief of whom was Christopher Crevier, from whom the island received its name. One of the conditions of the renting was that the tenants should have their corn ground at the Jesuits' gristmill, "when the said mill should be built!"

In 1660, the Jesuits at Three Rivers appear as grain-dealers. The *Journal* tells us that Mr. Boucher left for Quebec in the community boat with one hundred and eighty bushels of corn, for the Fathers. This helped the colonists to sow and live, for the want of grain was extreme. "We did not want to profit by the extreme misery of the country and we were satisfied with the ordinary price of the past, namely five francs, although other people were selling their grain at six, seven, and even eight francs."

During the years that lay between 1655 and 1661 the *Relations* give no important details in connection with the Tri-

fluvian residence. A few peace-parleys took place between Fathers Le Moyne and Druillettes and the savages. Promises of peace were made by the Algonquins and Iroquois in the presence of Father Ragueneau, 1656.

In September, 1660, Father Allouez became Superior at Three Rivers. A large number of the Ottawa tribe came to the mouth of the St. Maurice, bringing with them furs to the value of $50,000. An excellent opportunity now presented itself to introduce the gospel into the country lying on the south bank of the upper Ottawa. Fathers Albanel and Ménard were chosen for the work. The latter died two years later in the woods abandoned by man. Fr. Jerome Lallemant, in 1663, tells us how the poor old missionary, worn out by age and labor, harassed by long and painful journeys, bathed in his sweat and blood, went to die alone in the depths of a forest, five hundred miles from Quebec. Heaven was unwilling that any mortal should hear his last sigh. Only the forest echoed it: and the rock on which he lay down to die was the only witness of those last raptures of love that he sent to heaven with his soul.

XVI

The colony had increased in numbers during the few years that had just passed. The little chapel belonging to the Jesuits was now too small to hold all the Trifluvians, and the people began to talk of building a church. The same subject had been broached in 1650, but nothing was done. In the spring of 1664 His Lordship, Bishop Laval, the Governor-General and the Superior of the Jesuits met at Three Rivers. The colonists laid their wants before them, and asked for a church and cemetery. The ground was allotted and the church built in 1665.

During these years the attention of our Fathers began to turn to the "Cap de la Madeleine," the point on the bank of the St. Maurice opposite to Three Rivers. A tract of land twenty miles long and six deep had been given to the Jesuits for the benefit of the savages converted to the Christian faith. As early as the year 1639 the land was in their pos-

session, but it was not until 1678 that their titles to the estates of Cap de la Madeleine and Batiscan were confirmed by the King of France.

About the middle of the century the Jesuits succeeded in drawing many savages from Three Rivers and its neighborhood, and settling them at the Cap. This step was taken to check an evil that had begun to spread. The use of "fire-water" had already created much disorder among the savages. The author of the *Relation* of 1663 tells us that his "ink is not black enough to depict the evil caused by this enemy. Only the gall of a dragon could write the bitterness that the Jesuits felt at the sight of the ravages caused by drunkenness." The bad example of the whites acted powerfully on the savage character, and the Jesuits isolated their wards as much as possible. They built a fort for them at the Cap, where they lived and followed the practices of a religious life with all the regularity of a monastery.

The history of the old Society at Three Rivers thus draws to a close. The little reduction on the opposite bank of the St. Maurice took up the attention of our Fathers. In 1672 the Recollects appeared again on the scene and they received back from the Jesuits the Mission that they had quitted forty-two years before.

XVII

The residence at the Cap de la Madeleine became the centre of a number of Missions that had been established in the neighborhood during the last few years. Among these were counted Batiscan, St. Genevieve and Becancom. Fr. Claudius Allouez had the care of the savages at the Cap some years after the permanent Mission was established in 1651. In 1663 he returned to Quebec and Fr. Fremin took his place. Two years later Fr. Fremin became Superior at the Cap. He applied himself to instructing the Montagnais and Algonquins, while the principle care of the Mission was given to Fr. Albanel. When Fr. Francis Duperon died at Chambly in November, 1665, Fr. Albanel went to take his place. He was replaced at the Cap by Fr. Druillettes.

These few details have been taken from the *Jesuit Journal*, but they are not numerous enough to give us anything like a satisfactory account of this important Mission.

Unfortunately, our success is not much greater when we look for details connected with the other Missions. For this the *Relations* do not suffice. True, the life and labors of our first missionaries are well drawn in these precious works, but they were drawn for the whole of France. And the rough strokes of the pen that roused such enthusiasm in France when they appeared, are not sufficient now to satisfy a pious desire to know the little incidents of Jesuit Community life in Canada two hundred years ago. The incomplete *Journal* is the only relic left to supply this want. This diary, embracing only the years between 1644 and 1669, contains all the details that the Superiors thought worth while noting down from Latin hexameters to the deeds of the scalping-knife. It resembles to an iota what the uninitiated would consider a well-kept diary of a Father Minister of the nineteenth century. Perfection of conciseness and the absence of far-fetched euphemisms are two of its good points.[1]

[1] A few items taken at random from the pages of the *Journal* may edify. It is needless to say that the Superior's ordinary residence was at Quebec; and it was there that the *Journal* was kept.

1645—Oct. 30.—It has been decided that only one candle be lighted during Mass, at least on week-days.

November.—At the beginning of this month we lent the Ursulines the tabernacle of our Lady of the Angels. The angels were lent to the parish to decorate the altar.

Nov. 12.—We gave Mrs. Giffard a piece of old soutane to line sleeves with. —M. Nicolet has finished his chapel at Goose Island. He has a silver chalice and a white damask chasuble. We gave him two packages of tapers and three large pictures. We lent him two books—the life of our Lord and one of Dupont's works.—Father Dequen, Superior at Sillery, got himself into trouble for having accepted a few beaver skins from an old squaw and her relatives. This gift installed him unwittingly in the place of a relative that had been killed, and he was obliged to do as much for them as their dear departed would have done. He had to lodge and feed them all winter.

Dec. 4.—About this time we began to make our own bread. That made at the store-furnace is not good bread, and besides, it is time to try the wheat raised in this country.—At this time the Algonquins at Sillery took some rude disciplines for having got drunk several times. But they complain that the French get drunk and play the rascal, and not a word is said.

1646—New Year's day.—Mr. Giffard came to see us, and the Religious sent us letters with their compliments. The Ursulines sent us some gifts of candles, beads and crosses, and at dinner-time two fine tarts.

Jan. 5.—This evening Mr. Giffard gave us a bottle of "hypocratins;" the ladies of Hotel-Dieu a cake and six wax candles. On the Epiphany they sent us a fine dinner.

When Fr. Charlevoix visited the Cap in 1721, the Mission was far from being in a flourishing condition. From the way he speaks of it in his letters, the Jesuits must have abandoned the place several years before. One of the Fathers probably remained with the savages.

Charlevoix writing to the Duchess of Lesdiguières, says: "The Mission which our Fathers formed at the Cap de la Madeleine did not continue very long. This was partly the effect of the inconstancy of the savages. War and sickness, however, were the chief causes of the destruction of this rising church. A large number of Algonquins are still living in the neighborhood, of whom a great many were baptized when they were young, but they have now no religion. The West India Company have tried to remove them to Chicoutimi where there are many families of the same nation living under the care of a Jesuit missionary; others wanted to join them to the Abenaquis at St. Francis. These

1647—*Feast of St. Ignatius.*—Benediction was given the evening before at 7 o'clock; *Laudate, Iste Confessor, Similabo, Magnificat* and *Salve Regina.* This went well.

Aug. 28—*Feast of St. Augustine.*—I (Fr. Jer. Lallemant) said Mass at the Hospital, and said a word or two on the Gospel *ex plano* in honor of the saint. Fr. Vimont preached in the afternoon. The Ursulines were a little vexed because I did not say Mass there, but the Sisters of Hotel-Dieu had asked me first.

1649—*New Year's Day.*—The Governor sent his butler this morning with two bottles of Spanish wine, a turkey-cock and an Agnus Dei.

March.—During this winter I finished the Friday exhortations by a general review, in order to give notice of defects. In the last two exhortations I read the rules for priests and lay-brothers. In these ordinary Friday exhortations I generally read the rules or the last treatise of Rodriguez.

1650—*New Year's Day.*—The Sisters of Hotel-Dieu sent us a letter early this morning by Mr. de Sauveur, to whom I gave a cake of wax for tapers, a crucifix and a Gerson. The Ursulines sent us the compliments of the season by Mr. Vignar,—but they sent nothing else.

1658—Mar. 31.—The Abbe Gueylus said in his sermon that it was a mortal sin to sell strong drink to the savages. He had said before that it was not a mortal sin.

1667—Mar. 13.—Fr. Julian Garnier who is not yet twenty-five years old has just been examined in the whole of theology according to the custom of the Society. The examiners were Fathers Lallemant, Pijart, Dablon and Pierron.

Dec. 8.—Mr. Philip Pierson preached in the refectory with satisfaction.

1668—*New Year's Day.*—Fr. de Beaulieu preached in our church *nimius in societatis nostræ laudibus.*

The orig. MSS. of the *Journal* is in the possession of Laval University at Quebec. It was published in 1871, and formed a book of four hundred pages, 4to, in pica. Much information has been drawn from its pages by our Canadian chroniclers. Two of these, Benj. Sulte and Pascal Poirier, by twisting the true meaning out of several of the items and ignoring the guileless intention with which they were written, have said many things unfavorable to our Society.

efforts were made in vain. The only answer the Algonquins give is that they cannot leave the place where their forefathers are buried."

XVIII

Many years after Charlevoix's visit a fire destroyed the registers and archives of the Cap de la Madeleine and many precious documents were thus lost to us forever. Three venerable monuments still remain to show that our Fathers once lived there— the Residence, the Gristmill and the Parish Church. The savages' fort disappeared probably at the time of the fire.

The old residence—the one in which Father Le Moyne died a holy death in 1665—is now the Post-office of the village. The walls are massive, and they were raised, it would seem, for eternity. This was the manor-house of our Fathers, and it is not larger than our country-house at Hochelaga.

The gristmill built shortly after 1665 has also borne bravely the wreck of time, and like a faithful servant still grinds its neighbor's corn. A wooden storey has lately been raised on the old stone foundations. The motive-power is furnished by a rivulet flowing from the St. Maurice. This rivulet was once only a little creek, but it has developed into a good-sized stream, and it is still called the "Rivière des Pères."

These relics of the Old Society are objects of rare interest to the members of the New. A visit to the Cap is not despised even by our grave theologians; and on walk-days it is not an uncommon sight to see dark-robed Schols. wrapped in Ignatian mantles, crossing the St. Maurice on their way to the scene of their ancestors' labors.

The old church is naturally the centre of attraction. This little building, hallowed by the presence of the Old Society for seventy-five or a hundred years, has many claims to the veneration of the little community of theologians that has come to live in the neighborhood. Everything is there to remind us of the former owners—the hagiogram of the So-

ciety, the paintings hanging on the sanctuary walls. One of these is of St. Francis Borgia painted before his canonization. The absence of the nimbus produces a strange impression; and one begins to realize, despite our ordinary feeling to the contrary, that God's great saint was once a man like ourselves.

In the sacristy there are several sets of vestments beautifully wrought that belonged to our Fathers. Tradition has it that they were presented to the Jesuits by a French princess when the Mission at the Cap was established. There are also five or six sacred vases in massive silver; and one —not the least interesting—is the chalice used by Father Charlevoix, the historian of New France, when he visited the Mission at the beginning of the eighteenth century.

The bell in the steeple bears the date 1713. The names that were graven in the bronze when it was lifted to its present position have not yet been erased by the hand of time. The chief is that of Baron Robineau de Becancour. This Baron was lord of the manor on the opposite bank of the St. Lawrence, and firm friend of the Jesuits. He had on his lands an Abenaquis village under the spiritual direction of our Fathers.

XIX

The church is in excellent condition, and was the only one in the parish up to 1882. At that time it had a narrow escape from destruction, as we shall see. The hand of Providence visibly preserved it from a piece of vandalism that the Society in Canada would have long deplored. During the winter that the new parish church was building, the St. Lawrence did not freeze, and the building material could not be brought from the quarries on the opposite side of the river. An idea that could only have originated in the regions of Pluto came into the mind of one of the residents of the place.

"Let us knock down the old Jesuit church," said he; "we will soon be able to build the new one."

"Amen," answered a dozen voices.

And the Vandals were soon to begin their work of destruction when the parish priest forbade them to remove a stone from the venerable pile.

"Let us make a Novena," said the worthy Curé, "and God will soon see us out of our difficulties."

The Novena was begun and the river began to freeze. When the Novena closed, a narrow strip of ice stretching across the river had frozen strong enough to bear men and horses. On either side of this miraculous road the dark water was visible. Full of confidence in God the whole parish set to work to draw the stones from the opposite bank, and in a very short time all the material was removed. When the last load had touched the shore, the narrow road of ice parted in the middle of the river and floated down with the current, leaving the inhabitants astounded at this evident mark of the goodness of God.[1]

The old church grew dearer to all the neighborhood; and the parish priest profited by the circumstance to put into execution a project he had formed some time previously—the new Society of Jesus at Three Rivers should formally renew her relationship with the old Society at the Cap de la Madeleine.

One Sunday it was announced to the parishioners that on a certain day during the following week all the Jesuits at Three Rivers would come to the Cap, and the day would be a holiday for the parish. A High Mass of Thanksgiving would be sung for the return of the illustrious Society that had once dwelt upon that soil; confessions would be heard, and Holy Communion given for the prosperity of the parish and for the success of the works of the Company of Jesus.

The day came and went and the results surpassed all the expectations of the worthy parish priest. The whole village turned out, and our Fathers were kept busy for hours hearing confessions. More than three-quarters of the parishion-

[1] So strong was their belief in the miraculous nature of this road, that no one dared to cross the river unless on business connected with the building of the new church. A resident of the Cap, wishing to go to the other side on private business, first asked permission of the Curé, and then promised, as an assurance of his safe return, to bring back a load of stones.

ers approached the Holy Table, and Heaven poured down innumerable blessings on those who assisted at that happy family feast.

XX

When our Fathers left Three Rivers in 1672, the little colony comprised only a few houses and a church built beside the fort. A high and strong palisade kept the colonists hidden from the outer world during the moments of danger. When the Iroquois were no longer feared the palisade fell to the ground, and a prosperous era seemed to open up before those brave colonists who had seen the thickest of the fight. In the latter half of the seventeenth century Three Rivers had before it the brightest future of any spot in America. Hither came the most distant savage tribes with their furs. Hither, too, came the European traders. Few, indeed, of those who walk along the quiet boulevard that lies on the river's edge ever think that a time was when nearly all the commerce of America centred there. The two hundred years that separate that time from the present have produced many changes, but those changes never realized the brilliant hopes that were formed for the little colony in its early years. Scarcely nine thousand souls tread the earth that was moistened with the sweat and blood of their forefathers. Modern progress, too, finds it a difficult task to gain a footing within the limits of the little city. Many of the customs that the first colonists brought from France are still kept sacred. As an example, Three Rivers is the only town in America where the antique town-crier still lives and flourishes.[1]

A fine gothic cathedral, built twenty years ago for the resident Bishop, towers majestically over the city. But the city does not look younger for that. A gothic cathedral

[1] The only town, we may add, where Ayer's Pills and Genuine Hop Bitters do not afflict the traveller's eyes. The bill posting fraternity give Three Rivers a wide berth, and clean street walls are the result.

takes us back to other centuries and lends a city a venerable aspect. Three Rivers shares this fate.

Between 1844 and 1850 the Fathers of the new Canadian Mission preached retreats in this and the neighboring towns. A century and a half had not been sufficient to blot out the remembrance of the Fathers of the old Society from Three Rivers, and those who followed them so many years later were received with open arms. But all traces of the old Fathers had disappeared. Only the parish registers remained to show their presence here in former years. The St. Lawrence still rolled past, but the canoes of the savages that glided lightly over its surface when Fathers Le Jeune and Buteux used to watch them from the shore, had yielded their places to steamships going to other continents. The swift current had eaten away the soil where the Jesuit chapel stood. The old fort, too, had disappeared, and the high plateau that frowned on the passing stream, lost its fierce military look. The ground where the soldiers were drilled became a green. All that remained were the souvenirs and legends that we like to hear told.

The parish church that was built in 1665 was replaced in 1715 by the present stone one. But even this has become a relic. Everything around it has grown tired of existence; it alone is left to recall the memories of the past—the steep roof, the carved sanctuary walls, the canopied altar;—even the old sexton has become an object of interest. This little grey-haired man is bent forward, thin and age-worn. The weight of years makes him totter when he walks. He has lived so long, that those whose birth and baptism he announced with the sound of the parish-bells, are becoming grey like himself. Many, indeed, whom he saw as little children have left this world, and their joyous christening peal he changed to a saddening death-knell. Fifty years ago the old sexton stood at his post for the first time. Ever since he has been a faithful servant in this house of God, and the marks of respect that he receives from every side are due to his devotedness and virtue as well as to his grey hairs.

XXI

Close to the parish church, and bordering on a part of the old Jesuit Estates—the fief Pacharini—there stands a large stone house, built in the last century style. The walls are high and massive, and cut up with innumerable windows. An old French chimney stands at one end, and looks as solid and as formidable as an Egyptian pyramid. This was the residence of the British officers, who were stationed at Three Rivers after the Capitulation of 1763. A private residence for many years, it became the episcopal palace when the diocese of Three Rivers was formed thirty years ago. Dr. Cook the newly-consecrated Bishop lived in it until his death. When the magnificent residence was built for the present Bishop, the old stone house found itself abandoned.

In 1881 His Lordship, Bishop Laflèche, invited the Jesuits to give the theological courses at his diocesan seminary, and he offered them the large stone house to live in. The offer was accepted, workmen were immediately set at work, and what with the knocking down of walls and partitions and building up of others, the interior soon began to look like a Jesuit residence. When the half dozen scholastics, with their professors, came to take possession of it three years ago they found themselves at home. They have lived and studied here ever since. The courses of Canon Law and Moral are followed at the Bishop's Seminary. The Repetitions and Circles, and the classes of Dogma, Holy Scripture and Hebrew are given at the residence.

As soon as the Montreal House of Studies will be completed the residence at Three Rivers will cease to be a theologate. This change will have many advantages, but Montreal cannot supply us with the magnificent scenery, the pleasant landscapes, the bosky groves, the fine country walks such as are to be found on the banks of the St. Maurice.

EDWARD EIVEND, S. J.

MISSOURI.

A SHORT HISTORY OF OSAGE COUNTY.

By Fr. N. L. Schlechter, S. J.

Chapter II.

In this manner came on the year '48, so ominous to Europe and so full of blessings for America. Jesuit exiles from Switzerland were received with open arms in St. Louis and a fertile field of action denied them at home was offered them by our Province in the valley of the Mississippi. It is said that in olden times hospitality was rewarded by the harboring of angels, and our Province might be proud, if pride were not forbidden, of having sheltered him that now is the head of the whole Society.

Some of these Fathers, then, came out to Osage County, and with this additional help Fr. Helias could say that the condition of Catholicity ceased to be problematic. However, before proceeding it will not be out of place to give the reader an idea of what Osage County was in '48. From '37 to '48 the number of families had grown partly from immigration, and partly from natural increase to such an extent that the parishes are supposed to have been as populous then as they are to-day. The reason for this seeming standing still of the population from '48 till '84 is explained by the fact that from '48 onward there being no room for newly-formed families in the old settlements, a system of emigration set in, and on this account as many as seven new parishes in and outside of Osage County were formed; and even to-day some two or three springing from the same sources are in process of formation. In '48 Osage County had undergone a great change. Extreme poverty had disappeared, wagons with wheels of sycamore and pulled by oxen were

going out of fashion. The first German settler, a certain Dohmen, that used a wagon made by the wheelwright and had a team of mules instead of oxen, is noted for this achievement in the County. And from that day onward the old wagons were doomed; for perfection put at the side of imperfection dazzles even the eyes of the dullest with its splendor. The ecclesiastical authority was vested in the person of Fr. Helias. He resided in Taos, Cole County, eight miles from Westphalia. His assistant was Fr. Buschots. During the week Father Buschots taught school mostly for the sake of instructing the children, but partly also for getting what money he could. Money in those days was scarce. The tea then in use was peppermint, or rather that kind of salvia known as penny-royal. That plant was then in esteem and old matrons will tell you to what perfection they had raised it in their gardens. To-day it has again resumed its character of weed. Salt was not always to be had in the settlement and salad if eaten was eaten without dressing, while the leading dishes, namely potatoes and bacon, were done up in various ways but always so that, as one of the Fathers said with pleasantry, the *forma substantialis* was still retained. The farmers, by this time, had improved their homesteads and the roads throughout the county were made passable.

It is easy then to see that in '48 and in many years following the task of the missionaries was not an easy one. But to make the measure full and overflowing there was a certain spirit of opposition and contradiction against the priests—a spirit which was kept alive among the peasants by some four or five half-educated men, called *Latinians*, because in Europe they had aimed at learning Latin, but had given up the hopeless task before coming to America. What their purpose was is not easy to point out; but they found a sufficient number of followers among the peasants —among such as mistook the land of liberty for the land of license. And if I were writing a detailed history of Osage County I would have to speak of an anti-clerical party; I would be obliged to tell how something like a plot was got-

ten up; how upon discovery of this the people true to their pastors roused themselves to meet violence with violence; and finally how it came to a street skirmish, in which victory turned the scales in favor of the clericals, so called, over their detested adversaries—the heretics.

The wise man says: "Better is the end of a speech than the beginning;" so it was here. But the lingering embers of opposition were kept aglow for some time, and it is mentioned among the special merits of Fr. Göldlin, S. J., that he, in his wise management, smoothed over all difficulties and effaced the last trace of distrust against the Fathers. These things happened in Westphalia. Yet this same Westphalia so unruly at first has become the very gem of a parish where the young men, one and all, belong to the Sodality, numbering at their monthly meeting about 120 communicants; and just as much may be said of the young ladies, and of the married ladies' Societies. What a change! "Let it hiss and spurt and fuss in the barrel," says Goethe, "in due season it will give a mellow wine." But the Latinians! I must add what I heard again and again, namely that they came by their deaths in a miserable, unchristian manner dying *unanointed* and *uncoffined*.

But I am forestalling, in as much as these events occurred sometime after '48. In that year then owing to the unlooked for help from abroad more missionaries were sent to the County, and with their aid the regular parish system was begun. There was room for improvement on all sides. The churches must be enlarged, school-houses erected, residences built for the priests. There was work enough for the Fathers at home, one might think; so that there was no need of looking abroad for more. But not so. Hardly had the Fathers domesticated themselves in their respective residences and parishes when they began to form new missions. Indeed, the Fathers, possessed of the true spirit, showed as much enterprise for spirituals as the farmers for temporals, and everywhere success followed in their wake; for "man toiling hard is ever an object of interest to the gods." Thus Fr. Buschots, then Superior in Loose Creek,

founded three new missions, being as it were the daughters of Loose Creek, viz: Maria Hilf among the Germans, Bailey's Creek among the Irish and St. Isidore among the French. Maria Hilf is a middle-sized parish to-day. Bailey's Creek is growing. It is there that only two years ago Fr. Gonser, S. J., built a very pleasing church and that for little money. The church of St. Isidore, on the other hand, is no more, the French being satisfied to go, if indeed they go, to a church, supported by others rather than to keep up their own.

Turning our eyes to Westphalia where Fr. Göldlin was Superior, we see him, assisted by several zealous Fathers, not only attend to the spiritual wants of Westphalia and Richfountain; but also engaged with the starting of new congregations, or in improving those already started. And first of these was Koeltztown, now a parish as large as Richfountain; the second was St. Thomas', where a fine brick church is being built, the third was Wardsville, which then had another name; and even as far as Vienna, the capital of Maries County, did the field of Fr. Göldlin's work extend. Trips of forty to fifty miles on horseback were no exception in those days; and happy for the Fathers that several of them were noted for great endurance in this manner of travelling, especially Fr. Buschots, but, above all, Frs. Weber and Göldlin.

I feel that here would be the proper place for giving an account of each Father's work during that busy and enterprising period from '48 to '60. To say what the common people told me so often during these two years of my stay in the County, would make a fine panegyric. But it cannot well be done. First, because we are told not to praise a man before his death, and yet many of the Fathers in question are among the living. Secondly, because the living, if mentioned would wish to be mentioned with exaggerated modesty rather than with undue praise. But the golden middle is not easily found, or if found, not easily followed up. Hence I choose to check my desires rather than to enlarge upon the works of such men as Rev. Fr. Cotting,

S. J., one of the pioneer Fathers, now at Whitemarsh, of Rev. Van Mierlo, S. J., now stationed at St. Charles, of Rev. de Haza, S. J., whose late loss is so deeply felt by his faithful people; of Rev. Shulak, S. J., the well-known missionary among the Poles and Bohemians, of Rev. Weber, S. J., for years the beloved pastor at St. Joseph's church, and of Rev. W. Niederkorn, S. J., who may be considered as the link connecting Osage County of the past with Osage County of to-day.

I have thus, in quick survey, brought down the history of Osage County from the beginning to the year 1860, thereby trending upon the last period to be mentioned in this paper. This period might be called the period of refinement and culture, using however the words with such limitations as a country district necessarily demands. The new railroad from St, Louis to Jefferson City gave the farmers a ready market for their produce, and their land grew proportionately in value. Plenty began to reign in the settlements. I say plenty, not wealth, because the hilly nature of the country forbids farming on a large scale, thereby putting a bar to wealth and, it is thought, to luxury also. Indeed, the soil would be fertile, if it were more level, and the scenery would be beautiful, if it were less crammed, and if the hills were not put like cannon balls, as the people say, side by side. It is only here and there that miniature alpine scenery arrests the attention; and it is only here and there that a quiet lake "holds her mirror to the fringéd bank." But where there is an open valley, there surely extends from mountain here to mountain yonder a waving harvest; and what grows, grows well.

But to resume the thread of the narrative! With the railroad came an increase of specie in the settlements, and also an increase of liberality among the people for supporting religion. The log-churches, the log-houses for the pastors, the log-schools lost credit, and stone churches, brick residences and schools and convents took their places. The oldest stone church in the County is St. Joseph's at Westphalia, built by Fr. Cotting, S. J., enlarged, later on, by Rev.

W. Niederkorn with an additional heptagon sanctuary, which gives the church an antique appearance, and, finally, brought to completion by Rev. Fr. Krier, S. J., who in '83 finished the hitherto unfinished steeple. The next large church was that in Loose Creek, of which notice was given before. The last one is the church of Richfountain, built by Rev. Averbeck, S. J. It is the largest church in the County. Bishop Ryan, now Archbishop of Philadelphia, on seeing it for the first time, exclaimed: "I find a cathedral rather than a country church."

After the churches were finished, it was in season to think of erecting convents. The first convent was built in Westphalia, under Fr. Göldlin, S. J. It is a large brick building three stories high; and the schools are conducted with great credit by the Sisters of Notre Dame from Milwaukee. The next convent was erected in Loose Creek by Rev. de Haza, S. J., and given in charge of the Sisters of the Precious Blood. Lastly came the convent in Linn, capital of the County, finished only last year under Fr. Krier, S. J., and also given in charge of the school-sisters of Notre Dame; while Fr. Vallazza, S. J., convinced of the importance attached to convent education for a parish, fitted out the old frame church of Richfountain and the adjoining pastor's residence as a convent for the same Sisters. Add to all this that with but few exceptions the many lesser schools scattered throughout the country are Catholic schools though receiving government money for their support:— schools in which catechism is taught and bible history is read; these facts will give an idea of the firm and lasting character to which Catholicity has attained in this and partly in the neighboring Counties. Yes, the lesson taught by the history of Osage County is encouraging, and it is this: the work may have been toilsome in the beginning, but it is paying in the end.

Osage County has been pretty much in this condition for the last eight or ten years. And all those Fathers that came hither during that time were reaping harvests large and comparatively easy in as much as they reaped where

others had sown, so that sowers and reapers were rejoicing together. But our work was done. The parishes were on a good and easy footing and ripe for the reception of secular priests.

However, if I said the parishes in Osage County were in good running order, I must make an exception of Linn, which only two years ago was made a regular parish. Linn, having a mixed population and but a small territory to draw from, it being surrounded on three sides by large parishes and churches, will need nursing for some time. Still the number of families necessary for the making of Linn are gradually coming in.

This was the condition of things in August, 1883. The elegant proportions of the new steeple in Westphalia were still a novelty to our wondering eyes; the four new bells with their cadenced harmony were still our daily surprise; the new clock in the steeple marking solemnly the rotation of time was still the great talk of the town—when the hour of parting sounded. Letters reached us from St. Louis conveying much meaning in few words. It was August the 25th and the import was as follows: "Osage County is your home no longer; Westphalia will have a secular priest immediately; the other parishes, soon." It is needless to dwell upon the grief which this news carried with it through the County. People had accustomed themselves to look upon the Fathers not only as spiritual guides, but also as colonizers; and where spiritual and temporal interests are linked the ties of attachment grow strong.

LIFE OF FATHER THOMAS COPLEY.

A FOUNDER OF MARYLAND.

Chapter IV.

Hopes of Return.

There now comes a curious incident in the correspondence. In the beginning of 1576, De Requesens, who cultivated the friendship of Elizabeth, complying with her wishes, ordered away all her exiled subjects; and Nevilles, Nortons and Markinfelds departed with their miserable dissensions and hopeless plots to other places. Copley, of course, came under the same ban, but he found means to obtain from Elizabeth a letter to the Commendatore, desiring him to show favor to Thomas Copley who has done her good service, and is not of those traitors and rebels who have fled from the realm, but is abroad for his religion and liberty of conscience. She can not deny that he is ancientment of her blood, or that he has formerly honerably served her. The copy of this letter is in French, dated Hampton Court, Feb. 1576.

Folded with this in the State Papers as though it had relation to the same person, is a document without date or signature which bears a singular meaning when viewed in a light received from another quarter. The words it contains are these:

"I have spoken with your friend, whose answer is he can not send the bird until it is hatched. The hen has busily built her nest and sits fast; so sure as any of her eggs be disclosed, you shall have speedy advertisement, not by letter, but by a trusty messenger, whom I have already sent many miles hence to serve that turn. You must procure him a passport from that side, and I will take charge to do

the like from this. Here is more likelihood of peace than war."

Many years afterwards, John, the youngest son of Copley, joined the English College at Rome to study for the priesthood; and entered, as was usual, an account of his previous life in a book kept for that purpose. He says—"I was born at Louvaine in 1577; and nine days after my birth I was sent to England, where I was nursed and brought up until my ninth year." We learn from the same source that Richard Southwell of St. Faith's, in Norfolk, who had conformed, received his wife's nephew, this poor little waif whose passage seems to have been taken before his birth. There can be little doubt that Copley paid well for leave to send his child home, as he had before paid for his wife's portion.

By a comparison of dates it seems probable that the two brothers-in-law exchanged children, or perhaps, if Bridget Copley were living she had a hand in the matter. Robert, her second son, was then a bright boy of fifteen, but he can enter neither of the universities. His cousins, Henry, William and Peter, are doing well at Dr. Allen's new college, now at Rheims—may he not go there and be trained in the right path, as one of his uncle's children, while this small infant, whose soul is as yet as safe in one place as another comes to us here in Norfolk?

It is certain that Robert Southwell, born in 1562, went in his fifteenth year, 1577, to Douay; and that in later years, when foremost in merit and danger, he tenderly interested himself for a brother of this youth, Anthony, procuring him in 1586, through Cardinal Allen, a position in the English College at Rome, and a pension from the Pope, a favor most ungratefully requited.

A grave mistake has been made by those writers who have accused Thomas Copley of imparting information to the English government.[1] Strype after quoting from the letters we have given, says honestly, "his cause still hangs dubious, the Court still doubtful of him; but I find in 1577, Dr. Wilson still tampering with him." In fact, that ambas-

[1] Strype, Vol. 2.

sador writes to Burleigh from Brussels[1] in the spring of this year, that Mr. Copley has written him from Hoye, but has not satisfied him, as Mr. Bingham made him believe he would; in April he says that he cannot get Mr. Copley to be plain enough with him; again that he "is so fearful and precise I cannot get any particulars out of him. Don John has had four posts from Spain, four from Rome, and two from the Emperor, yet Mr. Copley is ignorant of all these things."

The Court is at Louvain where Wilson proposes to go, perhaps to see what can be done in the way of false keys and bribery after the diplomatic manner of that time. On the 14th of April, Copley writes to Wilson from Louvain that he is sorry he makes so light of the information he has given him; it were easy to forge an untruth, but he will never do so to please any man; what he (Copley) says is true and what Wilson will needs persuade himself but causeless fears which some man has put into his head; and that there is no danger of a blow to their country. It must be remembered that the Netherlands though torn by civil wars were still at peace with England; the Dutch sought to gain the aid ultimately lent them, and the Governor's appointment by Spain to prevent England from taking sides with the enemy, made large concessions to her. Thus when Elizabeth's ministers found they could not bend Thomas Copley to their purposes, it was determined to secure his banishment from a land, where in spite of Beggar and Spaniard and Walloon, Catholic, Lutheran and Calvinist, struggling in a frightful chaos of blood and ruin—the exile wrote he "had found liberty of conscience and peace from garboils." On the 1st of May, 1577, Don John made his triumphal entrance into Brussels; on the 7th of that month Copley wrote from Louvain to Dr. Wilson, complaining that his servant, Brooks, on reaching England, had been taken and spoiled of all he had, and carried to Court, merely because he had taken some pictures, sent without Copley's knowledge by women and children to others at home. He

[1] S. P. Flanders.

remains in Louvain by His Highness' advice, as the Queen's ambassador had begged he should be sent out of the country. He does not care whether he stays or goes, but as long as he is entertained by the King of Spain he will truly serve him. This then was the reason that he gave up, almost from the hour of his birth, his youngest born—he at least shall breathe the native air and stretch his young limbs on English turf. Exiled from home, driven from Antwerp and now from Louvain, who can tell what dark hours, what dangerous travel, what pestilential air in beleagured cities is before them; so the little child, confided let us hope, to faithful hands, crosses the sea and all record of the father disappears from the State Papers for three years. We learn, however, from St. Monica's Chronicle that he retired with his family to France, having been recommended to Henry III. by De Vaux,[1] Don John's Secretary. Both Copley and his eldest son were knighted by that King. This Sir Henry Copley, own uncle to the Maryland founder, and said to have been a youth of singular promise, died at Paris of the pleurisy in the nineteenth year of his age.

Soon afterwards Copley, sorrowful and yearning more than ever for his native land, met Dr. Parry, one of Burleigh's peripatetic informers, a man of fathomless treachery, who was destined by a strange fate to meet the bloody death to which he had beguiled others. At that time he seemed merely a gentleman making the grand tour, a fashion set by the Earl of Oxford—"home staying youths have homely wits." This person, having frequented Copley's house, writes to his employer in 1580, commending in the highest terms Sir Thomas' dutiful speech of Her Highness and offering, if he is allowed to go home, to become security for his good behavior; mentioning the relationship between the exiled and the young Cecils, and concluding with, "in truth, my lord, there is nothing more apparent in the face and countenance of the whole household than to conform in the least to whatever I have written."

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[1] Strype.

In the summer[1] of this year Copley himself wrote to Burleigh thanking him for his favorable mind, conveyed through Parry, and arguing against withholding his title because conferred by a foreign king, when so many English titles are conferred on strangers. After expressing his desire for a restoration of the Queen's favor, he says in a postscript that as he cannot send a handsome present, he encloses him a pedigree of the Belknap side of his family. In this he showed a perfect appreciation of the favorite weakness of Elizabeth's favorite minister, who, despised by the ancient nobility as a new man, sought to attach himself, parasite like, to any old tree—if he could gain their living as well as claim their blood, why not? That many hours which he might have spent in unravelling plots, mostly of his own devising, were given to the fascinating amusement of drawing up tables, not only of his own descent but those of many other persons, is known to every one who has gone through the English State papers. Jessopp has shown in his "one Generation of a Norfolk House" how he tried to prove his affinity to the Walpoles, when the estates of that family were likely to fall to the crown, owing to recusancy and other charges against the heirs. The manors of the Copleys are broad, they count kin with many great names —even with Her Highness; if certain things should fall out it were well to keep the connection in view in behalf of Robert and the other hopeful Cecil inheritors!

This attention was well received. Soon after, Copley writes the Lord Treasurer that he takes advantage of Parry's going over to renew his suit, hoping that his wife, whom he intends shortly, to send home, will be received. It may be that the intercession of the Lord Prior, who this year secured from the Venetians important concessions for English merchants, obtained that favor; at any rate Donald Sharples made the final entry in the "Accompte" "1581—Delivered to My Mysteres, Mrs. Copley, at Mr. Whyte his

[1] English S. P. *Foreign Affairs.—France*

house, in Watlinge Strete at her last being here in Inglande, £ 20."

No doubt, Lady Copley had the happiness of embracing the infant she had not seen for three years; she was probably accompanied in this journey by another son, Peter, whom we find in 1580[1] writing from Paris to his father at Becton, that after a difficult journey they had reached France, that his brother had resumed his studies and they want money. This third son of Sir Thomas Copley became a priest; he is mentioned in the Douay list as having taken orders on his coming out of England in 1582, and having been sent back. He may have been the priest Fennell or Blithe "entertained" afterwards by "Lady Copley — young Shelley," but as John Copley said nothing of him when he gave his account at the English College, it is probable that he died before 1599.

Henceforth we lose sight of Burleigh; perhaps, Lady Copley discovered during her absence that no favors were to be expected from his cold, calculating temper, though it would seem that the dark fanaticism of Sir Francis Walsingham, to whom Copley now applied, offered even less prospect of success. It must be remembered, however, that in January, 1582, the Duke of Anjou was in England, and, to speak figuratively, on his knees before Elizabeth; rings had been exchanged and the whole world believed that as soon as the bridegroom should be invested with the sovereignty of the Netherlands, which had been offered him, their nuptials would take place; and though Campion and his companions were butchered during his love-making, that the more earnest among her reformed subjects might not be alarmed—a proceeding which Anjou viewed with profound indifference—it was highly probable that some relaxation to the Catholics might be expected should he once become her husband.

On the 3rd of January, 1581, Copley writes from Paris to his cousin, Lady Walsingham, acknowledging a letter received from her. Her husband, Sir Francis, was in Paris at

[1] Intercepted letter Eng. S. P.

that time, having gone to France the July before[1] and "busied himself in looking for plots involving Catholics; not finding any he invented them, suborning false witnesses to swear to them. Burleigh seems to have been his accomplice in this proceeding;" so it was not about ribbons or gloves that his wife bethought herself of her good cousin. In this letter Copley says, referring to their connection: "There lived not, I think, a more good-hearted couple than my good father and my dear aunt, your grandmother; I have seen them both, old as they were, weep with joy when she sometimes came to Gatton." He then mentions that he had been twelve years deprived of his property, and though he has enough to live on, there is no overplus. He laments the dissensions among those "who believe in one God in three persons, which is the principal foundation," and concludes by asking her intercession with Sir Francis in obtaining leave for him and his family to return to England.

Walsingham for some reason flattered this hope and Copley believed that license to return would soon be granted him. In April he writes that he is going, with his wife's household, to remove to Rouen, there to await the Queen's decision, which if granted, his "case would be the more honorable, seeing the whole world is ringing with the vigorous persecution of the innocent Catholics." Surely only a bad courtier would have penned such lines while his cause hung undecided!

Later, after a letter from Sir Francis' secretary, comes an outburst of loyalty, a declaration that he loves the Queen dearly and had never imputed the hard dealings used to him to her, but to one whom God would not suffer to live to enjoy such benefit of his livelihood as he hoped—God forgive us all!

All this time Copley was in the service of the King of Spain, though he seems to have obtained leave of absence from the Prince of Parma, then engaged in reducing Oudenarde. The very day that place fell, July the 5th, Sir

[1] Sympson's life of Edmund Campion, S. J.

Thomas writes Walsingham that his "absence from the Low Countries, dutiful speeches of the Queen, and open hope of being recalled," have already caused him to lose credit "which it is time to repair, lest between two stools I fall to the ground;" and after reciting all his claims on the Queen, including their relationship through the Bullyns, begs that whatever is done for him may be done quickly. To induce dispatch, he sends *according to promise* an annuity of £100 a year from the Manor of Gatton to Lady Walsingham "while I shall by your means be permitted to remain abroad" —the greater desire being now abandoned. Whilst this correspondence was going on and the heartsick exile was deluded with false hopes of return, it seemed to Walsingham that it would be well to know what visitors were entertained by him in Rouen. "William Smith who had lived nine years in St. Paul's church yard" was accordingly sent over and obtained admission to Copley's service. Having been in it five months, he informs his employer that "to Lord Copley's house resort Lord Stourton's brother, Browne, Vaux, Talbot, Tichborne and Pounde," that audacious nephew of the Earl of Southampton, who, but a little while before, had published Campion's bold challenge to the Privy Council. The spy corroborates the statements of his master's expectations from England being known and that though "he is going to the Low Countries, it is thought he will lose his pension."

Chapter v.

Disappointment and Death.

In the spring of 1583, Copley still lingering in Rouen, beguiled by Walsingham, wrote, "Hope deferred makes the heart sick; fourteen years is a long time for a man to be kept out of his own." By accounts lately sent of his wife's poor portion, he finds it diminished, whilst not three days since, he had a schedule of twenty pistoles more a month of entertainment sent him without any solicitation. He finds those abroad are as loath to lose him as his own country to help him; yet if the Queen will restore him his reve-

nue he will bestow every penny on her and his friends in England! In May of this year, William, now heir of Sir Thomas Copley, joined the Prince of Parma at Tournay which city he had lately taken after a brilliant defense under the Princess Espinoy. This youth, then in his nineteenth year, was well received by Alexander Farnese and had a grant of fifteen crowns a month; but could not obtain another year's leave of absence for his father, who is recalled to the camp. This fact Sir Thomas imparts to Walsingham, saying that "it is better to have lack of living with liberty, than living without it at home—nay, as matters are now handled of both, if it be true that twenty £s a month is exacted of all Catholics. I tremble when I think what consequences such hard dealings are like to breed." He now believed with his friends that he deceived himself in hoping for any good unless he went to England; which he dared not do "for fear of Morris, the pursuivant, and his mates, at whose mercy I would be loath to stand; it is better to sue for grace here than at home in a dungeon."

All prospect of the profligate Anjou's wearing the crown matrimonial of England was at an end; after having broken faith with both religions and all parties, he was tried as constitutional duke of Brabant, grew weary of the checks imposed upon him; and, attempting an unsuccessful coup-d'état in Antwerp, was driven from that city to die, not long afterwards at Chateau Therry, "with strong symptoms of poison"—as became a Valois. If the Catholics ever cherished hopes of alleviation of their miseries through him they were over; and Walsingham seems to have deemed it no longer useful to treat with one, who, while suing for grace, had the boldness to hold language like this, and to be friends with the outlawed friends of Campion; as to his revenues what use to grant them to him to live on abroad when they will serve the servants of the Lord at home? Therefore, "all favors are withheld until he returns home and throws himself on the Queen's mercy"—the quality of which Copley knew too well; he writes to Sir Francis in courteous and dignified terms thanking him for his good will though

it has not been able to do him any good; imputing his ill success to the error of his own youth towards God, not to any offense against Her Highness.

He had received an intimation that he should spend no more Spanish crowns in France, nor have one penny more out of Flanders until he returned to his place about the Prince of Parma's person. He will remain at St. Omers until Antwerp or Bruges are reduced and he will trouble Walsingham no more. The date of this last letter is July 1583; on the 24th of September, 1584, Sir Thomas Copley died in Flanders in the service of the King of Spain, an upright, loyal English gentleman who, had "liberty to worship God according to the dictates of his conscience been granted him," might have served his country as faithfully as Raleigh and more honestly than Drake.

It is impossible to study Copley's letters without forming a very high opinion of his character: of his devotion to his religion there can be no doubt, for professions of Catholicity to Burleigh and Walsingham were not likely to be insincere. Whilst this may recommend him to those who agree with him, his honesty of purpose and manliness of nature should command the respect of all who value those qualities. Driven by persecution into exile, plundered of his possessions, he remembers that he is an Anglo-Saxon freeman deprived of his rights, and represents his wrongs to the Queen in words which have a far-off sound of Hampden or Henry. Comparing his language to her with that used by the subservient slaves who trembled at her glance and stabbed themselves when she frowned, we feel the superiority of this banished Catholic; he is reclaiming his own unjustly withheld in words which might be used to-day; they became as worms beneath her feet compared with a forfeited manor or a new monopoly. Though he desired above earthly things to return home and was willing in all things to render to Cæsar that which belonged to him, he steadily refused "to undertake more than as a good Christian he can perform:" dear are the wide walls of Leigh and the fertile fields of Gatton; still dearer is a man's soul which he *must* save;

nor through all those years of exile when "no drop of mercy fell" could he be lured to betray the king whose bread he ate;—others might be won to such baseness, but not for him was the vile trade of the informer. He lived for years surrounded by the adherents of Mary Stuart, yet his loyalty to Elizabeth as his rightful Queen was never doubted; indeed to the last he entertained an affection for her sufficiently surprising when we consider the treatment he received. His confidence that ultimately "her virtuous conscience," as he called it, would recognize the wrong done him and recall him, is constantly expressed and is pathetic when we remember how little she had of either quality.

But one characteristic impresses us more strongly than any of these—a consciousness, that came to him far ahead of the times when driven to seek the protection of Philip and Alva, that it might be possible for men of different religions to live together in peace; his soul sickens over the contentions that rend the world; his eyes turn admiringly towards "the Emperor of Germany who uses his subjects of both faiths." "Why," he asks of a statesman incapable of rising to such a height, "should we, who believe in one God in three persons, persecute each other about matters of less importance?"

Fifty years afterwards a handful of men, of whom his own grandson and namesake was one, proclaimed perfect religious toleration to all Christian sects on an isolated spot in the New World, with a result well known, it being highly probable that his transmitted teaching greatly influenced that act. The younger Thomas Copley had, as will be proved, far more share than has been supposed in the foundation of Maryland; and to the forgotten Confessor and neglected Jesuit we are indebted for "the act of Toleration." Sir Thomas Copley died in his forty-ninth year, not a fortunate man in the world's estimation, but happy he believed, in being able to retain "a conscience void of offense;" also happy that he died before things chanced as they ere long did, when he either would have been forced to abandon the King who had befriended him, or to meet with the Armada, English galleys set in battle array.

He left eight children; of his four daughters the eldest had married one of Parma's captain's, and another became the second wife, in 1585, at Dundalk, of Richard Stanihurst, the intimate friend of Campion; thus adding another link to the chain which bound the Copleys to the foremost martyrs of the faith in England. College companions at Oxford, they had gone together to Ireland where Stanihurst's father had been speaker of the House of Commons; and Campion's history of that country, and a contribution to Holinshed's history were long supposed to have been written by his friend. Stanihurst had some literary credit of his own; he was the first who attempted English hexameters, having published, 1583, a translation of the first four books of the Æneid. "He bussed his pretty prating parrot" is his way of expressing that Jupiter kissed his daughter. Both of Stanihurst's sons by Helen Copley became Jesuits; he on her death also took orders and died chaplain to Albert and Isabella in 1618.

Chapter vi.

The Family in England.

Lady Copley, who had Mersham Park, besides other property settled on her for life, returned to England with William, owner of Gatton and the other estates of his family, and Margaret, an unmarried daughter. Anthony is mentioned in the pilgrim book of the English College, as in Rome in 1584;—and soon after, as one of the students—while little John was still with his uncle Southwell at St. Faith's, though reclaimed by his mother on her return. The fall of 1586 was a season darker than usual to the unfortunate Catholics; worse than the insults, fines and imprisonment they were forced to endure were the evils brought upon them by that fated princess, shut up amongst them, and endowed with some strange power to draw the young, the noble and the gifted to their death—

> "The bodies and the bones of those
> Who sought in other days to pass
> Were withering in the thorny close,
> Or scattered bleaching in the grass;"

they saw them not, nor Gifford's treachery, nor Walsingham's wiles, but only one face fairer than that of which their Norse ancestors caught glimpses in the din of battle :—truly to them was Mary Stuart "a chooser of the slain." Among the youths implicated in Walsingham's conspiracy was Robert Gage, second son of Robert Gage of Haling, Surrey, a Catholic gentleman, who had been a member of Parliament. The young man had been ignorant of the attempt until after its discovery, but sought to assist the flight of his friends and was, as accessory after the fact, executed with more than usual barbarity at St. Giles in the Fields, on the 15th of September. Ten days before, his elder brother John had been arrested and committed to the Clink prison. Margaret Copley was also in custody at this time, and severely interrogated as to her knowledge of a person called Phipps,[1] now known to have been the Rev. Nicholas Smith who was also arrested; he owned that he lived at Gatton and was supported by Lady Copley, he being her kinsman; he had been to Gage's house the night before. The two young recusants who thus shared a common danger were, soon after their discharge, married and lived at Haling, as quietly as those evil times would permit, until 1590. They were then both arrested at a Mass said by the Rev. George Beesley, for which he was tried on the first and hung on the second of June. Gage and his wife were also condemned and, after two years imprisonment, drawn to the gallows in a cart with their hands ignominiously tied, but received a respite and were not further punished except by deprivation of goods.[2] He was imprisoned in the Tower; and in the Broad Arrow tower, between the first and second recess, is shown a long Latin inscription, consisting partly of biblical texts and partly of reflections on the last day, made it is supposed in expectation of death, most ingeniously cut, and signed by him.

Haling, with about five hundred pounds a year, was granted to Howard of Effingham, son of him who had spoil-

[1] D. S. P. [2] Brayley's Tower of London.

ed Copley; nor was it ever restored—Gage and wife were long forced to live on the charity of their friends, Gage of Firle, doubtlessly assisted by Lady Copley. They were the parents of Sir Henry Gage, Governor of Oxford, who fell at Culumbridge fighting for Charles I, and of several other sons who were priests.

This year there landed on the coast of Norfolk, Robert Southwell; he had been known at Douay as "the beautiful auburn boy;" and was now a man, who, at any period, would have won distinction; as poet, in beauty of rhythm and wealth of imagery he bears a close resemblance to Shelley; strange to say, they were descended from a common ancestor. His birth, education and accomplishments entitled him to a place amongst those brilliant men who have lent such splendor to the reign of Elizabeth; yet not to bow at her shrine, or to rival them in love or war had this young hero, generous, brave, unselfish, returned. It was to redeem the pledge given five years ago by Campion, to lurk in garret chambers and false chimneys during the day; to go forth at night to bury the dead, to comfort the dying, to strengthen the weak; often not knowing where to rest his head on which a price was set as that of a wolf; and to meet at last shameful tortures and a horrible death with a fortitude and courage almost incredible.

From the first, he, as well as his Superiors, had recognized the future before him, and he easily obtained a position as a scholar of the Pope and a pension for his cousin, Anthony Copley, at the English College, who requited this kindness by becoming a spy for Burleigh. A list of Englishmen in Rome transmitted by him may be found in the fourth volume of Strype's Memorials; and unpublished letters of the same character relating to Spain and Flanders are said to exist in the Lansdowne MSS. However, the other members of his family seemed to have been regarded with great suspicion at that time; we find "William Copley of Gatton[1] committed to the charge of Anthony Radcliffe, Alderman of London, until the Council return from Fotheringay,"

[1] D. S. P.

who reports to Davidson that his prisoner "is very tractable and he thinks may be easily won to be a good Christian." This hopeful young man was far enough from realizing such expectations; for on becoming of age, he found that to enjoy his estate he would have to take the oath of supremacy; to avoid which, he let it at small leases, took fines in their place and escaped to Flanders "with only one servant," noted as a rare instance of self-denial at a time, when men of rank were surrounded by many retainers.

Chapter vii.

Marriage of William Copley.

There lived at that time in Louvain an English family esteemed on the continent for high cultivation and venerated for their intimacy with one of the greatest men of that century.

Margaret Griggs, who married a gentleman named Clements, had been the intimate friend of Margaret Roper and an inmate of the cultured household of Sir Thomas More; he had always greatly regarded her, and a few days before his tranquil passage to the scaffold he sent to her a mysterious package, the haircloth shirt which, unknown to others, he had long worn, but which he had confided to her. She remained long enough in England to assist the Carthusians of Sion House, each chained to a post and starved to death in prison, to the roof of which she gained access and let down food to them until discovered and prevented by their jailors; she then escaped abroad. Of her daughters, Winifred, who married Sir William Rastall, nephew and biographer of Sir Thomas More, is said by Fuller "to have been an exact Grecian;" to Margaret, Prioress of the Augustine nuns of St. Ursula, Louvain, she gave the relic of the Chancellor which is now at Abbotsleigh, England. Helen, a third daughter, became the wife of Thomas Prideaux of Devonshire, who seems, from letters of that time, to have acted as lawyer for his fellow refugees in the courts of Flanders. To this couple was born an only daughter Magdalen;

"who was brought up at her aunt's convent; she was finely educated, had the Latin tongue perfect, also poetry, was skillful in painting and of good judgement and powers," says St. Monica's chronicle. On reaching maturity, she was taken by her father to Spain and met William Copley there. Father Holt, writing in 1589 from Brussels to Cardinal Allen in Rome, says he has had a letter from Sir Francis Englefield in Madrid, who says that "the bans between young Copley and Mistress M. Prideaux were asked on Candlemas day; he has more need of wit than a wife in these troublesome times—but youth will have its swing," adds the good priest. Thus it would seem that the mother of our Maryland founder had not degenerated from the attainments of those who had preceded her, nor was she unworthy to rear him who was to help to lay the corner-stone of a great edifice. William Copley had a pension from the King of Spain, and lived in that country for many years. In January 1596, he writes to his cousin, Robert Tempest, Mignon College, Paris, about some jewels and apparel of his which were at Rheims; he wishes them sent to him, as he is not going to Flanders nor to England until it is converted which he thinks will be "in three or four years"—it does seem "he wanted wit."

Chapter viii.

Birth of Father Thomas Copley in Madrid.

The four children of William and his first wife were all born in Spain, which fact was afterwards a protection from pursuivants and rabble of that kind to Father Thomas who, born in 1594, was the eldest son, though he on becoming a priest transferred his rights as to family inheritance to his brother William. The early education of Father Thomas must have been received at the ancestral seat of Gatton. The Copleys had returned about 1603; during their absence in Spain the proceeds of the estates had been enjoyed by Sir William Lane, whose mother was a sister of Sir Thomas Copley. The nomination for the borough of Gat-

ton had been in the hands of the government; Francis Bacon, who was also a relative through the ubiquitous Belknaps, at one time sat in Parliament for that place.

The return of the Copleys from Spain to Gatton after an exile of many years, which they endured willingly and joyfully for their faith, was brought about in this way. When Isabella and Albert of Austria went to govern in the Low Countries, William Copley had his pension transferred and also went thither to be near home, and in 1599 his wife crossed over to England to see if there were any possibility of recovering the estates. Before her departure, she placed Mary,[1] her eldest daughter, then only seven years of age, at St. Ursula's, at Louvain, with her aunt; her other children, including Thomas, were then very young and it is not known what disposition was made of them.. Lady Copley remained away in England three years, when finding that nothing was to be accomplished as long as Elizabeth lived, she returned to her husband. On the accession of James in 1603 and the proclamation of pardon, William Copley and his family returned to Gatton; he compounded for his estates in the sum of £2000, to raise which he was obliged to sell a manor; besides this, "he paid £20 a month from that time until the present," says St. Monica's Chronicle from which the above facts are taken.

The persecuted Catholics had expected, with reason, some alleviation of their sufferings from the son of Mary Stuart; they were soon deceived, as not only the previous exactions continued, but others more distressing came upon them. Those among them who had property were begged and obtained by James' favorites and courtiers "to make money of" by whatever means they could, as coolly as if they had been cattle. We find at the commencement of the reign of James a grant for that purpose of William Copley to the Earl of Southampton. This may have been an act of friendship to prevent his falling into other hands, South-

[1] Mary remained at Louvain two years, and though young she exhibited a fitness for religious life, but her father reclaimed her, saying he would have her see the world ere she relinquished it. Later on Mary, and Helen her sister, were professed at Louvain.

ampton's father having been a recusant himself and in custody on that charge, of Sir William More of Loosely, when this Earl, Shakespere's friend, was born. It has been impossible to discover the exact date of the return of the Copleys; perhaps, by troubles brought on other members of the family, and on himself, by the foolishness and wickedness of Anthony Copley[1] it was some time delayed.

The Copleys though obliged to alienate more of their estates on account of fines and amercements were still well off in this world's goods. Father Thomas now in his teens was given such a training as a Catholic who thought more of his conscience than advancement before men could allow his offspring. Most likely tutors of undoubted loyalty to Mother Church were selected, as it is too much of a risk to expose the faith of the young to the chilling influence of teachers who have a false religion. Probably some priest, some Jesuit Father, who before the world passed for a gentleman of refined tastes and seemly behavior, but at heart was thirsting for souls, ready and eager to undergo an ignominious death for their sake, was the guiding spirit of Thomas Copley during his early years. And there was need of that heroism, that spirit of martyrs, that unflinching self-sacrifice which we consider the glory of the early Church. Plots and counterplots, dissensions among the members of the true fold, ill-fated attempts, like that of the Gunpowder Plot, on the life of the sovereign, the consequent persecution that followed—all these trials were the faithful to endure in the days of James. Glorious the renown of those who stood firm. Father Copley spent his early years amid such scenes. And that they were not unfruitful let his entrance into, and after work for, the Society bear witness. His joining the Jesuits was, no doubt, the rebound of an heroic nature, influenced by God's grace; still the bright example set by his sisters had its effect. Despising the

[1] This perfidious wretch seems to have been one of the false brethren so common in those days; a traitor to his religion he hesitated not in the least to betray his friends and kindred to gain favor or, most of all, money. We shall give at the end of this history an account of his misdoings which may throw some light upon the condition of Catholics in those times.

riches of the world,[1] he withdrew to the continent to prepare himself for greater things. His sisters had already gone thither to dedicate themselves to the service of God. St. Monica's Chronicle speaks of the journey of these young ladies from England to Belgium and the mishaps by the way. We quote from it the leading facts to show the spirit which animated the Copley family.

In 1610 Mary, the eldest daughter of Wiliam Copley of Gatton, and Helen, her sister, two years younger, "being now of an age to undertake any state," says St. Monica's Chronicle, determined to pass over to the continent and become nuns.

Having relations at the Benedictine Convent at Brussels, they at first thought of going there, but hearing that their great aunt, the Prioress, and the English nuns had left St. Ursula's at Louvain and established in 1609 St. Monica's Convent of English Canonesses of St. Augustine in the same city, they changed their intentions and determined to join that house. They informed their mother of their design and she acceded to it, but begged them not to take leave of her nor tell her when they were going.

A widow lady whom they knew being about to go over in the suite of one of the ambassadors, they repaired to London to join her and took lodgings at an inn in Southwark. There was great excitement in London at the time, as news had just been received of the assassination of Henry the fourth of France; many Catholic houses were searched. And the two young ladies got into a religious discussion with the inn-keeper's wife, who gave information of her suspicious lodgers to the nearest justice of the peace. They had with them an aged nurse who had come out of Spain with them, and a Flemish man-servant.

That night just as they were going to bed, the justice and many men came and demanded admittance; the frightened girls at first refused to open the door, but as they threatened to break it open,—"taking their books and money for the

[1] William Copley, the father of Thomas, had sold Mersham Park, as we have said already. The transaction was for the benefit of some greedy Scottish favorite of the King.

voyage, they got into bed, leaving out one vain book of Virgil which was taken away." So lying still in bed they desired their nurse to open the door. There came into the room many men who drew open the curtains; the justice of the peace sat down by the bedside and asked of what religion they were. The eldest answered that they were well known in Southwark to be recusants; for their family had one manor and many houses there. He asked if they would go to church, to which Mary replied "no, they would not be dissemblers; he then asked Helen the same question and received a similar answer. He did not distrust them, but put their man, who lay in another chamber, in prison. They sent for their mother who got them released and went with them to the water side, which she had not intended to do, and their man was released through his ambassador.

At St. Omer's, they were received with great kindness by their relation, Dr. Redmond and at Louvain by Dr. Cæsar Clements, their mother's own cousin, Dean of St. Gudule. The Mother at Louvain rejoiced over them, saying: "it is now time that I go to my home, for I have two to leave in my place;" she died ten days afterwards.

"The two Copleys' eldest brother came over in 1611 to pass his philosophy in this place (Louvain); and boarded with our Fathers (their Chaplains); some time after their profession he himself entered into the Society of Jesus, leaving his inheritance unto his second brother, William, taking our Lord for his better portion."

Chapter IX.

Entrance of Thomas Copley into the Society.

In 1604 a noble Spanish lady had left twelve thousand crowns to build a house in which English novices of the Society of Jesus might be trained;—a mansion which had belonged to the Knights of Malta and thence called "St. John's" was bought in Louvain two years afterwards—and besides the original purpose young gentlemen were received for the higher studies. Thither came as Rector, in the very

year that Thomas Copley entered the Society, one of the most remarkable men which that age, fertile in greatness, produced, who concealed under the alias of "John Thomson," a high name and romantic career. His real name was John Gerard and his life is said by an English periodical "to be equal to anything which has been published since the days of Defoe.' '[1]

Born of an ancient Catholic family of Lancashire, still extant and still Catholic, in the early part of Elizabeth's reign he joined the Society before his twenty-fifth year, when he at once returned to England and became the most active and formidable of those champions who defied the warrants of the Privy Council, and the search of the pursuivants. Of distinguished appearance and fine manners, familiar with the usages of the best society, as much at home with the hounds and hawks of my lord, as in the withdrawing-room of my lady, he so won the hearts of all men that he was enabled to win them to the love of God.

The elegant gentleman[2] "attired costly and defensibly in buff leather garnished with silver lace, satin doublet and colored velvet hose with correspondent cloak and gilded dagger," with whom Sir Everard Digby was so fascinated, that before he discovered Gerard's true character, he wished him to marry his sister—gave instructions as he sat with his catechumen at the card-table and heard confessions returning from the hunting-field; his converts were of all classes from serving men to earls; the widow of Essex was his penitent, and he almost won to a better life the beautiful lady Rich, "the Stella" of Sir Philip Sidney, but most of all his influence was felt by the young.

"At least ten young men of birth and fortune left England and joined the Society of Jesus before the close of Elizabeth's reign, and in every instance we can trace his influence," says Jessop, and since the publication of Foley's "Record" the number has been considerably increased. He

[1] Notes and Queries for 1881.

[2] Description of his arrest—MSS. at Hatfield.

seems to have inspired the deepest attachment and reverence; wealth and position were exerted as his safe-guard, but his best protection was his deep insight into the hearts of others, a far-sighted sagacity in which audacity and prudence were singularly combined; he divined the treachery of the false brother and eluded the snares of the priest-taker with an address and coolness which Carson, in his encounters with men scarcely less savage, never surpassed. He was, however, captured at last and thrown into the Tower, where he was repeatedly and vainly tortured by Topcliffe; he could not be won to betray his friends. When scarcely recovered he gained the good will of his keeper and, with the assistance of two devoted lay-brothers of his order, made his escape from that prison, and recommenced his labors, which were brought to an abrupt close by that mysterious puzzle in history, known as "the Gunpowder Plot," for which his convert and intimate friend, Sir Everard Digby, was executed. Gerard himself was accused of being privy to it, but while the pursuivants were close upon his track and his fellow priests were under arrest, he had letters in his own handwriting, denying his knowledge of it, dropped in the streets of London, and made his escape to Spain, and soon after to Rome, where, being appointed penitentiary at St. Peter's, he resided some years. Robert Parsons, then approaching the end of his labors, was there, and to these two, the most eminent Englishmen of their order, the outlook in their own country must have seemed dark indeed; for now the succession of the Stuart line was assured and the future, to the Catholics, under beings as subservient to the Puritans as James had proved and as bitter as his heir, Prince Henry, was known to be, must have extended like an arid desert marked only by the bones of the dead.

We believe that Parsons and Gerard then first conceived that design, which, though not carried out until more than twenty years afterwards, was patiently adhered to, a scheme which seems to have first originated with the father of the latter, and of which we owe our knowledge to Father Parsons himself; he says, "Sir Thomas Gerard, father of Father

John, petitioned Queen Elizabeth to be allowed to colonize the northern part of America, but the project failed owing to the coldness of the Catholics." Their reluctance to engage in an enterprise of that kind in an entirely unknown land where, as yet, there was not planted a single foot of their nation, is not surprising; now the success of the plantation in Virginia was certain; why might not that old plan be resumed, a grant be obtained which will empower Catholic Englishmen to win from savage nature a new home in the New World; where, under other skies and by strange streams, they may dare to practise the old faith as it was practised everywhere less than a hundred years ago. There too may the red men, whom Segura and others of Ours gave their lives to gain, be won to christianity and civilization; 'tis a mighty continent; who knows but in a few hundred years the cross, aspiring heavenward, may rise over the shrines of a hundred cities richer than Antwerp or Venice; and venerated prelates from great empires not yet dreamed of, may be called to Rome to Council or Conclave? If such were the visions of those far-sighted Jesuits they have been fully realized. Unfortunately the records of the Society lost during its suppression renders proof impossible, and we can only judge from the result.

In 1610 Robert Parsons died; in 1611 Gerard passed to Louvain to train others to tread in his footsteps; before his arrival there, among the first novices to enter St. John's was one destined to play an important part in the new design, Andrew White, a secular priest and experienced missionary, who having been sent into exile in 1606, had come the next year as an aspirant to the Order. He seems to have known the elder Garnett and corresponded with both Parsons and Gerard, though he left Louvain before the arrival of the latter, being sent back to England in 1610. He was professed in 1619, and seems to have returned to the continent whence he was called to join the Maryland expedition.

We find that in 1615 William Copley, younger brother of Father Thomas, had letters of naturalization granted him, he having been born in the dominions of the King of Spain; the next year he was married to Anne Skelton, whose father

settled on her Ongar and other property in Essex; Gatton, Colley, and the Maze were settled on the issue of the marriage.

Before this, Thomas Copley had probably been admitted to holy orders and had transferred his rights as heir to his brother, being then of legal age, having been born in 1594 or 1595, and was no doubt pursuing his ecclesiastical studies at Liège, the house of novices having been removed from Louvain to that city, Gerard still remaining Rector.

On "the 20th of August, 1610, died Magdalen, wife of William Copley, Sr."—the first record of the family that occurs in the Parish register; she was buried in Gatton church where Aubrey saw her tomb and others belonging "to the gentile family of Copley."

The parliamentary returns from that place seem to have been anything but satisfactory to the House of Commons, which had already begun to manifest that spirit which rose so high during the next reign; in 1621 the Committee of Privileges report that "John Hollis, son of Lord Haughton, and Sir Henry Britton, both papists, were returned for the borough of Gatton, through the influence of Mr. Copley, owner of almost all the town; that Sir Thomas Gresham and Sir Thomas Bludder were chosen by the freeholders. The House declared the former election void, and returned the last." About this time William Copley of Gatton finding "it not good to live alone," or unable to withstand the fashion of the period, to marry as often as circumstances would permit, though fifty-seven years old, contracted a second marriage with Margaret, sister of Bartholomew Fromonds, of East Cheam, Surrey. Her Aunt Jane had been the wife of the celebrated Dr. Dee; her brother was a Catholic gentlemen who seems from D. S. P. to have been frequently in trouble for entertaining priests, and who regularly paid twenty pounds a month for recusancy.

Manning says that William Copley "prevailed on his son by a former marriage to join with him in settling Leigh Place on his second wife for her jointure, and on his issue by her, which was accordingly done."

If William was the son referred to, he did not long sur-

vive his disinterested act, but died on the 5th of July, and was buried on the 6th, 1622, in Gatton Church, leaving two daughters, Mary aged three years, and Anne, one year old. It seems that their grandfather disputed the deed of settlement, but it was confirmed by the Court of Wards—and he had the mortification of knowing that the main part of his inheritance would pass from his family through these females, instead of descending in the right line, and to a son whom his second wife had lately borne him.

Chapter x.

Father Copley's Return to England.

About this time there lived in England a man named John Gee, who had taken orders in the Church of England; his[1] enemies said he "had cozened a widow out of a large sum of money, forsook the country, and going abroad either became, or pretended to become a Catholic." He afterwards returned to the established church, obtained preferment and published "The Foot out of the Snare" between 1623 and 1624, in which he gives a list of priests and physicians in London. To him we are indebted for the information that "Father Copley, Junior, one that hath newly taken orders and come from beyond seas" was among the number.[2] His old Rector, Father John Gerard, had been recalled to Rome in 1622 from Liège, and was now confessor at the English College; and as there had probably been a general change, Father Copley may have been sent home to arrange about the portion reserved to him, which the death of his brother and the new domestic ties of his father rendered necessary.

It is not likely that his real position was as well known to everyone as it was to Gee; he probably passed in society for a young gentleman whose peculiar tastes induced him to forego matrimony and to reside mostly abroad:—whilst he was protected from the "evil crew" of pursuivants by his

[1] Marden, a fellow clergyman of Established Church, in D. S. P.

[2] In 1632 Rev. W. Clarke writing to the Clergy Agent at Rome, gives a list of the regular and secular priests in England; we find in it this entry: "Jesuits out of prison, Thomas Copley, etc."

birth in Spain and by Gondomar, then all-powerful at the English Court. He had another friend there also, his cousin George Gage, son of Gage of Haling; George was a priest like himself and had been an active agent in promoting the marriage of the heir apparent with the Spanish Infanta; he had also been employed by James on a mission to the Pope; Sir George Calvert, the Secretary of State, known to be most anxious to see it accomplished, no doubt assisted at the interviews of the King and that young ecclesiastic; perhaps he had introduced him to his notice; for, from his position, the history and members of the great Catholic families must have been known to him. George Gage, though prothonotary for the See of Rome and trusted with important state secrets by his own King, was a young man at this time; he was probably older than his brother Sir Henry, who was born in 1597, but he seems from his subsequent career to have merited the confidence reposed in him. He was now in London with his Cousin Thomas Copley; it is not improbable that the two, who had so much in common may have recognized each other sometimes strangely disguised, or, wearing ruffs and rapiers with hawks on their wrists, may have ridden as gay gallants to Gatton to tell its owner how His Highness fared in Spain.

The necessity of caution was so paramount in those evil days and so many stratagems were necessary, that it is almost impossible to identify a priest when he appears in any record. It is hoped that Foley's "List of real and assumed names," soon to appear, may throw some light on the "by" names of Father Thomas Copley; it is almost too much to expect to be informed what became of him during those years during which we lose sight of him. He may have been doing humble duty in some remote country district, hearing the confessions and sharing the life of cottagers, or have been the honored guest of those high in place and, taking his proper position under another appellation, may have been on intimate terms with the justice who would have arrested, or the judge who would have hung the audacious Jesuit "who went about to seduce the King's subjects from the church as by law established." He may have been

employed in some house of the Society on the Continent; and this idea is borne out by a glimpse we get of him from D. S. P.—probably an intercepted letter from Francis Plowden, head of a well known family of Shropshire, and brother of Thomas Plowden, S. J., dated March 2nd, 1628, to Thomas Copley, relating to a bond in which Plowden had joined with his late brother William Copley, for four hundred pounds to Drue Lovett, and in which Sir Richard Munshull had some interest. Plowden seemed to desire Copley's intercession with the latter gentleman.

Drue Lovett was one of three brothers, all goldsmiths or bankers, and Catholics, who were extensively employed by their co-religionists in settling the fines with which their estates were charged, and as security for them in the troubles to which they were constantly exposed. Perhaps this document was found at the Jesuits' house in Clerkenwell, from which many papers were carried off and eight priests arrested the 15th of that month; and this seems probable from the fact of Thomas Plowden, or Salisbury, being one of them, and that the letter was captured in transitu. Here, also was arrested Robert Beaumont, whose real name was Jamison, a nephew of Father Gerard, and Thomas Poulton, an uncle of Ferdinand Poulton [1] who was subsequently to be Thomas Copley's companion in the New World. They were tried and one of them was condemned to death, but they were all released through the influence of Sir Lionel

[1] The Poulton family had several of its members in the Society. Father Ferdinand (whose name in Confirmation was John) *alias* John Brooks, or Brock, *alias* Morgan, was the son of Francis Poulton and Ann Morgan. In the Maryland catalogue he appears as John Brock (*vere* Morgan). He had an uncle named Ferdinand Poulton who was at one time a member of the Society, but left about 1623, and was known in England under the *alias* of John Morgan. The Father Ferdinand Poulton of Maryland was born in Buckinghamshire in 1601 or 3; he was educated at St. Omer's and entered the English College at Rome for higher studies in 1619 as John Brookes, aged 18; he entered the Society in 1622. He was at St. Omer's in 1633, at Watten 1636; was Superior in Maryland under the *alias* of John Brock for several years, beginning with 1638. In 1640 (19 Sept.) Gov. Calvert specially summoned him as Ferdinand Poulton, Esquire, of St. Mary's County, to the Assembly. He was accidentally shot whilst crossing the St. Mary's river, June 5th, 1641, says an old catalogue, though Br. Foley has July 5th. Fr. Poulton was professed of the four vows, Dec. 8th, 1635.

There seems to have been a great intimacy between the Calverts and Poultons. I find that William Poulton *alias* Sachervall, a secular priest and brother of Father Ferdinand, was chaplain to Mary Lady Somerset, a daughter of Lord Arundell of Wardour and sister-in-law to Cecil Calvert Lord Baltimore.

Cranfield who had been, or was in business with Giles Poulton, another brother of the priest, the Earl of Dorset, son-in-law of Cranfield, bringing the warrant for that purpose to Newgate.

Chapter XI.

Father Copley in Maryland.

On the 29th of Sept. 1633 a ship known as the Ark attended by a pinnace, the Dove, was lying at Tilbury Hope waiting for Edward Watkins, "the searcher of London," an official who seems to have united the duties of a custom-house officer and a notary public, to come on board and administer the oath of allegiance to the colonists. He certifies that it was taken by a hundred and twenty-eight individuals; unfortunately it can never be known how far Mr. Watkins was reliable, or if it were not possible for him to confuse a broad piece slipped in his hand with the required attestation, an hallucination not unknown in much later times.

As the oath was such that Catholics refused to take it, only the Protestants who had joined the expedition with a few lay-members of the older faith may have done so.[1] Lord Baltimore states that three hundred and twenty persons had sailed in those ships; the remainder may have come on board after Watkins' departure, as it is known Frs. White and Altham and the lay-brother Gervase did. Fr. Thomas Copley was not with them; the year before, in 1632, he was professed as we learn from St. Monica's Chronicle; where he was stationed at that time does not appear, but two months after the departure of the Ark and the Dove and while they were in mid-ocean, he was in London, and presented, on the first of December, a petition to the King which may be found in D. S. P. for 1633.

"Petitioner is an alien born and, therefore, he conceives that for his religion, he is not liable to be troubled by the laws of this realm, yet fearing he may be arrested by some messengers while following occasions which concern his father's and his own estates, he prays his Majesty to refer

[1] Letter to Wentworth.

this petition to one of his principal secretaries who may signify to messengers to forbear to trouble petitioner. Underwritten refers to Sec. Windebank to inform himself of the truth of the above petition and take such cause for petitioner as may be fit."

For thirty-five years the owners of the Copley estates had been in exile; the estates had been sequestered and had thus been preserved intact, instead of being sold piece-meal to pay fines and amercements; so that the family retained a larger share of wealth than others of their faith; and Father Thomas had, probably, when he relinquished his rights as the heir, been allotted an ample portion for his support. This portion he was now engaged in selling and in the purchase of goods and the transportation of men to Maryland. He may have been interested also in assisting Lord Baltimore to fit out the expedition which had just sailed, for though Father White in his "relation" says that nobleman bore the whole charge, it is apparent he was mistaken; on the tenth of January, 1634, Baltimore writes to Wentworth, Lord Stafford: "I have sent a hopeful colony to Maryland with fair expectation of good success, however without any danger of any great prejudice unto myself, in respect that others are joined with me in the adventure." It is certain that on his arrival in Maryland Copley claimed, not only the nineteen men he had brought with him, but twenty-eight who had come before, including White and Altham, making forty-eight in all, which entitled him to ten thousand acres of land which he took up. St. Inigoes near the old city of St. Mary's, and St. Thomas' Manor in Charles County formed part of this domain and are still in possession of the Society, the oldest religious foundations in the United States—albeit the founder is forgotten, and are the mother houses of Catholicity in this land.

The position Father Copley occupied was a peculiar one; though a professed Father of the Society, he retained his worldly rank also, by which he was recognized both in England and Maryland, and he had either powerful friends at Court, or the King must have been aware that he was one

of Lord Baltimore's associates when he gave him the following protection, lately discovered at Annapolis:[1]

"Whereas Thomas Copley, gentleman, an alien, is a recusant and may be subject to be troubled for his religion; and for as much as we are well satisfied of the conditions and qualities of the said Thomas Copley and of his loyalty and obedience towards us, we hereby will and require you and every one of you whom it may concern, to permit the said Thomas Copley freely and quietly to attend in any place, and go about and follow his occupation, without molestation or troubling him by any means whatsoever for matters of religion, or the persons or places of those unto whom he shall resort, and this shall be your warrant in his behalf. Given at our palace of Westminster the 5th of Dec. in the 10th year of our reign (1633)." It was ten years before the civil wars and the King's name was still a tower of strength; under this ample protection Copley could go and come as he pleased, collect his men, buy his goods, and it may be, "follow his occupation" in more important matters, administering spiritual and bodily comfort to his less fortunate co-religionists, confined in the noisome prisons, while the vile brood of "messengers" could only snarl at him from a distance. He may have resided at Gatton going up to London as his business required his attention.

A new family had sprung up at Gatton, John and a younger half brother, Roger, only two years old at the settlement of Maryland. His two orphan nieces resided with a guardian appointed by their mother, who was buried in Gatton church in 1632. There was little to retain him in England save the command of his Superiors; but there he remained until 1637. In the spring of that year he took ship for Maryland, bringing with him John Knowles, an enthusiastic young ecclesiastic from Staffordshire, and nineteen laymen whom he "transported;" that is, whose passage he paid, on condition that they remained in his service for a specified period. That these men were, as a rule, Catholics there can be no doubt. At a time when it would have been an act of suicide for a Jesuit to disclose himself to the aver-

[1] In Neill's Founders of Maryland.

age Protestant, it is not likely he would have sought recruits among those who would continue in the New World the severities which drove him from the Old; and an examination of the names shows that many were identical with those in lists of recusants, with those who were set down for "fines and amercements" and "given away;" all such were known in those days as "papists" to pursuivants and greedy courtiers, and they are so regarded by modern readers who have toiled through many volumes of State papers. The men thus transported felt no shame in the title of "servant" which then bore another meaning; their poverty was often to them a sign of steadfastness to the faith; and it were better to exchange a few years of labor in the fields of the Fathers with the promise of peace and plenty beyond, than fall, a soldier of fortune, in the Low Countries.

In the July of this year, whilst the ship that bore Thomas Copley still breasted the Atlantic, his old teacher, Father John Gerard, who had been for many years confessor in the English College, died in Rome—an aged man whose wisdom, zeal and sufferings intitled him to give counsel to those Superiors who selected the laborers for Maryland. It is probable that he, with Father Fitzherbert, chose them. White, Altham, and Gervase were known to Gerard, having shared the dangers of the English Mission thirty years before with him. William Copley had been the intimate friend of Fitzherbert in Spain, whilst Ferdinand Poulton was his relative and the convert of Gerard. Richard, second son of Sir Thomas Gerard of Bryn, Lancashire, one of "the gentlemen" pilgrims of 1634, was great nephew to Father Gerard, who thus lived long enough to rejoice over the success of the expedition; the one ray that came to cheer the hearts of English Catholics after long years of gloom. On the[1] 8th of August, 1637, Thomas Copley, Esquire, entered his claim for six thousand acres of land due by condition of transportation, for thirty-one persons he had sent out, and registered the names of Andrew White, John Altham, Thos. Gervase, Thomas Stratham, Matthias Sousa, Mr. Rogers, John Bryant, Michael Hervey, Henry Bishop, John Thorn-

[1] Annapolis Records.

ton, Thomas Clarenton, Richard Duke, John Thompson, John Hollis, Robert Sympson, John Hilliard, John Hill, John Ashmore, Thomas Hatch, Lewis Fromonds, Mary Jennings, Christopher Charnock, Richard Lusthead, Robert Shirley.

It also appears that in 1634 several gentlemen of the expedition, who probably returned to England soon after, assigned to the Fathers of the Society the men they had brought out. John Saunders assigned Thomas Hodges, Richard Cole, John Elkin, Richard Neville, and John Marlborough; Richard Gerard assigned to them, Thos. Munns, Thomas Grigston, Robert Edwards, John Ward, and William Edwin. Edward and Frederic Wintour assigned Wm. Clarke, John Price, White John Price, and Francis Rabenett. Matthias Sousa was a negro, having been added whilst the Ark and Dove wintered in the West Indies. Hervey, Hollis, Hilliard, Ashmore, Fromonds, Charnock, Shirley, Cole, Neville, Edwards, may have been cadets of well known Catholic gentry bearing those names. Lewis Fromonds was doubtless of the family of East Cheam, in Surrey, to which Thomas Copley's stepmother belonged; several members appear from its pedigree which was prolific in younger branches, to have borne the name of Lewis, which was afterwards given to a nephew of the priest. From a further memorandum in the Annapolis Record "Thomas Copley, Esquire, demandeth four thousand acres for transporting into this Province himself and twenty able men to plant and inhabit"—the names appended are his own, John Knowles, Thomas Dawson, Richard Cox, Robert Sedgrave, Luke Gardiner, Thomas Mathew, John Machin, James Campbell, James Compton, Walter King, George White, John Tuo, Philip Spurr, Henry Hooper, John Smith, William Empson, Nicholas Russell, Edward Tatersell, Thomas Smith, Henry James.

It is probable that Luke Gardiner was of a family in Surrey, a branch of the Gardiners of Norfolk, to which belonged Fathers Humphrey and Bernard Gardiner of the Society, who were relatives of Thomas Cornwallys, the Maryland Commissioner. Gardiner also at this time demanded land as having brought out his father, mother and several other

members of his family; he took up a plantation on St. Clement's bay and was ancestor to a family which still supplies worthy members to the Church of God.

HISTORICAL POINTS CONNECTED WITH NEWTOWN MANOR AND CHURCH,

ST. MARY'S COUNTY, MD.

(*Concluded.*)

The Newtown Manor must be forever dear to every American Catholic heart from the fact that it was frequently chosen by the Select Body of the Catholic Clergy as a fitting place for their little councils. Long before a Bishop sat in the Sees of New York, Philadelphia, Boston, San Francisco, or Baltimore, councils were held in the old Jesuit Residence on Britton's Neck. Those who are concerned in the progress of Catholicity in this New World cannot but take an interest and a pride in those old wainscoted rooms where, immediately after the Revolutionary war, over a hundred years ago, a few zealous priests gathered together to devise the best means for spreading the light of the Eternal Verities throughout this Western Hemisphere. We have already seen that a council was convened at Newtown in 1783. It remains for us to state that a like council was held at Newtown on Dec. 3rd, 1798. The Fathers present were James Walton, Charles Sewall, Augustine Jenkins and Francis Neale. In 1802 at a meeting of the Select Body of the Clergy held at Newtown the following historic Prelates and distinguished ex-members of the Society of Jesus were present: Right Rev. J. Carroll, Right Rev. Leonard Neale, the Rev. Messrs John Bolton, and Barnaby Betouzey. The meeting was held on the 13th of October. John Bolton was elected one of the trustees. In the first resolutions of the Body the same Father was unanimously elected Secretary of the Corporation. In the 3rd resolution Rev. Francis Neale was made its

Agent. The Right Rev. John Carroll and Bishop Neale, James Walton, John Bolton, and Barnaby Betouzey constituted, according to documents examined, the Corporation of the Select Body of the Catholic Clergy of that period. Justly do all Catholics take a pride in the grand Councils of late years held in New York and Baltimore, but it would be ungrateful in us to forget the little band of early missioners who sowed the seed that we are reaping, to forget the roof that sheltered the pioneer priests of the glorious American Catholic Church.

We have already stated that the Newtown Church is humble in appearance. This is perfectly exact. It is a low frame building without any pretensions to architectural beauty. Attached to the main body of the church are two apartments, a sacristy and a room. The room is above the sacristy. Near the stairway leading up to the room is the confessional. This was built in 1815. Over the front part of the church is a neat, square bell-tower with a cross on it. This church was probably considerd large and beautiful at the time it was built. Father Ashley had it erected in 1767. Certainly few Catholic churches in this country can boast of such an age as that claimed by the Newtown chapel. It has several times been repaired, painted and shingled, and is still tolerably well preserved.

In the early part of this enlightened century Newtown was an interesting spot; it presented a picture of romantic, picturesque beauty worthy of the brush of one of the old Flemish or Dutch masters. Few of our modern poets with their gilded, stilted style could do its rare simplicity ample justice. There stood, quite adjacent to the lofty manor, an ancient wind-mill such as at present may be seen gracing some of the landscapes of Belgium or Holland. The white sails of this venerable machine generally moved slowly, and with a dignity becoming their age and importance; but it would be hard to calculate the rapidity of their flying movements when the winds were high and angry upon the neighboring bays and river. There stood, too, close to Britton's Bay, and looking out upon its white-plumed waves, a few rusty,

wide-mouthed cannon—the relics of warlike times—the once proud defenders of St. Inigoes Fort. There was the smithy, whose gloom was lit by raining fires, before whose heavy anvil stood a huge dark vulcan. There were the picturesque cottages, robed in flowers and graceful vines, in whose bosoms the industrious shoemakers and the nimble tailors sang and worked, and worked and sang, from the rise to the set of sun. The Indian wigwams, it is true, had already disappeared, but in their places, scattered here and there through the woods and by the duck-infested creeks, rose up the numerous old log cabins of the Newtown servants. On an autumn evening when the tempest raged, and the "the winds lashed the dark waves to silver," a regular fleet of fishing boats tacked up the safe deeps of Britton's Bay. Now and then, when the summer's light glowed upon all the surrounding waters a graceful ship glided silently up St. Clement's Bay and left its missionary or gentleman farmer on Priests' Wharf, took in its freight of tobacco and fruit and sailed away in mute magnificence. If we stroll down to the garden we will find rich clusters of red and white grapes hanging gracefully and temptingly from all the rustic arbors and irregular fences. If we turn into the orchard there we can see large apples, green as if painted on the exterior, but rich and yellow beneath their skins as the oranges that droop in golden groups above the marble pools of "Bagdad's citron groves." It was a pleasant thing to see the dewy beds of sword-like tobacco, and the white waving fields of blooming cotton. What could be more touching than to hear the slaves, during the husking season, singing their ancient lays in their quarters or in the white barns full of the year's golden grain. A picture to be preserved in the museum of ancient art was that of "old Harry" playing on his shining banjo, Uncle Abraham cutting on the strings of his green-coated fiddle, while "Aunt Priscilla" accompanied the music with a voice, though untrained, full of melting harmony.

A prominent figure at Newtown in the early days of this century was Mrs. Helen Wathen, with her craped bonnet,

and her pair of bright steel spectacles. This lady with Miss Polly Ford, Miss Sally Jarboe and Miss Jennie Digges, already mentioned in a former article, attended to the Newtown altars in their palmiest days. These pious and respectable ladies washed the linens white as driven snow, dusted the church so that you could scarcely find an atom on the floor or on the pews, mended the vestments, and nursed the tenderest buds for the holy altars. Miss Sallie Jarboe lived a hermit-life in a little room, or cell, which was attached to Mr. Russell's house —about the spot where Mr. Benjamin Jarboe now resides. She spent her time in pious works, silent prayer, and holy contemplation. When not at the church, or engaged in sanctifying herself in her pictured cell, she quietly went around, like a true Sister of Charity, to visit the sick or to comfort the unfortunate.

Miss Polly Ford, a lady of good taste and high education, to her other duties added that of scribe. It is from her that Miss Jarboe, who could not read herself, though quite respectable, and refined in many ways, learned all the prayers and lives of the saints which she knew. It is said that the two aunts of the celebrated James Usher, who had been blind from their cradle, from the retentiveness of their memory could repeat with accuracy nearly the whole of the Bible. Almost as marvellous things are told of Miss Jarboe. From Miss Ford she learned by heart all the prayers in the Pious Guide, and the lives of several of the saints. In 1819, there was no press in St. Mary's County, This Father Edelen states in his controversy with the Rev Mr. Brady. The difficulty arising from the want of a press was obviated in some degree by the use of scribes. We find Father Edelen engaging Miss Ford, in the year 1820, to transcribe a large number of copies of "George Ironside's Observation." These copies in the neat and graceful handwriting of Polly Ford were eagerly sought after by the ladies and gentlemen of the Newtown Congregations. Some of them are still treasured up as precious mementos by some of the old families in Southern Maryland. Mr. Ironside was a sincere and zealous convert to our holy Faith, and was well known in

Washington where he taught at the old Seminary. Miss Ford lived long enough to be able to attend to the altars of St. Aloysius', the new church at Leonardtown. Her funeral was described to me by some old colored folks as one of the finest that ever took place in St. Mary's. "The bell of Leonardtown," said one old colored woman, while tears filled her eyes at the recollection, "tolled, and tolled, and tolled until her corpse reached the grave-yard gate." Miss Polly Carberry took upon herself the education of the children of the Newtown congregation. This excellent lady, while she taught the little ones the rudiments of learning, tried above all things, as far as in her lay, by word and example, to instil into their young hearts a love for virtue and religion. She had her select school near the old St. Ignatius' graveyard. At certain stated times she led the children in bands to confession and Holy Communion. In the school-room she fixed a little altar before which the children loved to pray. One of the fairest sights that could be seen at that time was the May Procession of Miss Polly Carberry's school. It surely was a picture for angels to gaze upon with pleasure, to see the innocent children, with simple bannerets and waxen tapers encircled with modest flowers, and a high cross carried before them, marching down the road towards St. Francis' Church. It made the aged weep to hear those sinless children singing the praise of the Mother-Queen of May. Miss Carberry, though she led a holy and useful life in the world, was not yet satisfied. She sought to be still nearer her dear Lord. She longed to be counted among His chosen spouses. God saw the desires of her soul and blessed her with a religious vocation. She died at a very advanced age, not many years ago, in the Carmelite convent in Baltimore.

While speaking of the Newtown scenery I should have mentioned a tan-yard that could be seen "just below the kitchen and toward the creek." This is a fact scarcely worth mentioning, still as the tan-yard helped to enhance the picturesqueness of the Newtown landscape, I thought it well not to pass it over in silence. All must confess that the

beauty of a piece of natural scenery is very much increased by the appearance of a mill, a ruined hut, or a rustic bridge. Though these things in themselves may not possess much to attract the eye, still when placed in the proper place in a view they certainly help to lend an additional charm to the whole landscape. This secret is well known to poets of nature and to scenery painters.

The visit of a Bishop to St. Mary's County, in olden times, was always sure to create a great excitement and a holy joy. The old people still speak in glowing colors of the receptions that used to be given to Bishops Carroll, Neale, Maréchal and Whitfield. The whole country gathered to meet them with joyous hearts and beaming countenances. The young men spread green branches, and the children scattered fresh flowers, all along their route. Processions were formed, hymns were sung, and all the large bells were rung in unison as they passed a town or hamlet. Old men and women, who had lived in the days preceding the erection of an episcopate in this country, threw themselves upon their knees on the road side when they saw the prelate's carriage advancing, and, while they bent their heads to receive a blessing, thanked God they had lived long enough to see those princes of the Catholic Church among them.

Newtown, for over two hundred years, has been noted as a place for making retreats. No house could be better suited than Newtown Manor for such a purpose. Its solitary position on Britton's Neck, its quiet and repose, far away from any town or hamlet—we do not take into account the few outhouses, or the old log cabins scattered over the Manor grounds; the beauty of the surrounding scenery which naturally raised the mind to the Source of all Beauty; the holy recollections that clustered around it; the presence of holy and devoted missionaries; the nearness of the chapel on whose humble altar dwelt the Holy of Holies; the graves of those who had loved and kept the faith in days of persecution and trial; all combined to make it a house fit for prayer, a place where the soul, forgetting for a time the things that are of earth, rose up into close union with God,

rose up to the companionship of angels and saints. Some of those who sat in the Assembly of 1649, some of the patriotic officers and soldiers who crossed the Delaware with Washington; some of those who fought in the war of 1812 for the defence of their country could be counted among those who retired to the Newtown Manor to divest themselves of all stains and blemishes. Holy Prelates and Priests, too, have on several occasions retired to the old Manor to meditate more freely on the things that are of God.

The old Manor was not always a quiet safe home for those who wished to meditate in solitude. During the Puritan Ascendency it fell into the hands of the fierce and merciless enemies of all virtue and all true religion. Its halls and corridors were profaned by revelry, and by the ribald jest and song of the drunken trooper. In place of the crosses that so often shone there, its walls glistened, or grew red, with the stacks of thirsty swords and bayonets piled against them. During the Revolutionary War, its peace was often disturbed by red-coated soldiers who sometimes knocked in its doors with the butts of their villainous guns. Tradition says, however, that during the War of Independence our Fathers did not wholly abandon it. On the contrary they, as soon as circumstances would allow, threw open all its rooms to the heroes who fell wounded in the cause of their country. And thus a new interest is attached to the famous old Manor from the fact that it was a *temporary hospital for the soldiers of 1776*. In the war of 1812 the chain of its deep repose was once more sundered. It was no longer a place of peace or security. The British soldiers, who sailed around the Potomac and the waters of Britton's Bay, and St. Clement's, rendered it a place of insecurity and unrest. For months such was the unsettled and troubled state of things that no public service could be held at the Newtown church. As an example, I have been told, that on a certain Sunday, when the people had piously gathered at St. Francis' chapel to hear Mass, the alarm was given that a British sloop of war had entered Britton's Bay. Great was the consternation of the congregation. The priest, who was

in the act of preaching, finished his discourse immediately, and urged the people to fly at once to their homes. They reluctantly abandoned him, and he went on to finish the Holy Sacrifice of the Mass.

Neither "the dry powder" of the Puritans, nor the famed claymore of the Highlanders, who came with the Parliamentarians, could destroy the pure faith handed down from their noble forefathers to the Catholics of St. Mary's. Persecution failed, ignobly failed, in the Southern Counties of Maryland. The persecutor and his swords have long since descended, "unwept, unhonored and unsung," into unhallowed graves. This the enemies of our Holy Religion were forced to acknowledge even before the light of this great century dawned upon us. But even as late as 1819, they did not give up the struggle to force the Catholics into the evangelical light which fell from the countenance of Dr. Martin Luther. The zeal of rich parsons could not bear to see the benighted "Papists" walking in the paths of "error and superstition," walking in the footsteps of those who bled in the Roman arena for the Faith which Augustine, Polycarp, and Ignatius held. A pompous and Rev. Mr. Brady, a Protestant Rector in St. Mary's County, imagined that he could do what whole armies could not—uproot Catholicity in the first home of the Maryland Pilgrims. His eyes glistened and his heart beat fast as he thought of the easy method by which he could accomplish his desires. His plan was a simple one—to distribute the Bible, published with the divine approbation of the king of England, among the Catholics. The plan, it must be confessed, was not an original one. But that mattered little to the zealous Mr. Brady, for his wife and seven daughters, and his housekeeper, too strongly, warmly approved of it as being *a good one*. We must here give a brief account of the Bible Movement as it will help us to understand better Mr. Brady's action, as it will prove, too, that we were right in boldly asserting that he had not even the merit of originality in his undertaking. In 1804, the "British And Foreign Bible Society" was formed in London. Shiploads of Bibles, without note or comment,

were sent to all parts of the world — to Asia, Africa, and America. Almost every one knows how the Holy Writings were treated by the Bible-loving Savages of India who used them to kindle their fires when they offered sacrifices to their idols. The amusement too created by the mishaps of the colporteurs in the beginning of this century are a matter of romantic history. In May, 1816, at a Convention held in New York, some very zealous gentlemen resolved to imitate their friends in England, and so the "American Bible Society" was inaugurated. The Honorable Elias Budinot, of Burlington, New Jersey, was at the head of this apostolic work. It certainly looked well for the work that it was begun under a gentleman who was an "Honorable," and an "Elias." Dr. Mason was appointed to prepare an "Address to the People of the United States." The Dr. who certainly knew something about sensational writing began his ponderous Address as follows: "Every person of observation has remarked that the times are pregnant with great events. The political world has undergone changes stupendous, unexpected, and calculated to inspire thoughtful men with the most boding anticipations. That there are in reserve, occurrences of deep, of lasting, and of general interest appears to be the common sentiment." Here we pause as "thoughtful men" to say that we wonder to what wonderful changes he alluded, and to ask whether these "boding anticipations" were ever fulfilled? We do not intend to embody in this article the whole of the "grand Address"; we shall merely take its more beautiful and soul-stirring passages. The Dr. in his own elegant way, goes on to speak of the rapid growth of the Young Republic. There was one danger that he feared, and that was that the moral cultivation would not correspond with the increase of the population. "In the distinct anticipation of such an urgency," he continues, "one of the main objects of The American Bible Society is not merely to provide a sufficiency of *well printed* and accurate editions of the *Scriptures;* but also to furnish great districts of the American Continent with *well executed stereotype plates*, for their cheap and extensive

diffusion throughout regions which are now supplied at a *discouraging expense*."

We know not how long it took the Address to reach the few parsons in St. Mary's, but it looks as if it had taken nearly three full years. But when it did reach them, great was their joy, and it was hailed as a heaven-sent boon. We may imagine with what zeal and pathos the Rev. Mr. Brady read the following magnificent passage to his handful of parishioners at the churches of "William and Mary, and St. Andrew:" "Come then, fellow-citizens, fellow Christians, let us join the sacred covenant. Let no heart be cold, no hand idle, no *purse reluctant* . . . Come while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come cheerfully, eagerly, generally. Be it impressed on your souls, that *contributions*, saved from even a cheap indulgence, *may send a Bible to a desolate family*." Mr. Brady immediately began to distribute Bibles not only among the members of his own church, but also among the Catholics. The Rev. Father Edelen, as a watchful and careful guardian of his flock, would not allow of this conduct. He made any Catholics who had received Protestant Bibles bring them to him. A controversy arose between him and Mr. Brady, in which, it need not be stated, the latter gentleman fared very badly. Father Edelen throws some light upon the Catholic history of the period by saying that if Mr. Brady would only visit his next-door neighbor he would find a copy of the Douay Bible on the table.

The colored population of St. Mary's County have long claimed the labors and care of our Fathers. This portion of our flock is now very considerable, and has been for more than a hundred and fifty years. Up to the civil war nearly every important farmer had a certain number of *servants* in his possession. Some gentlemen had from fifty to a hundred, or even more of them. To attend to the spiritual wants of all these was no light duty for the missionaries. To baptize and instruct them, to teach them the beauty and sanctity of the Sacraments, to explain to them the Christian doctrine, was not a trifling task. Though some were gifted

with sharp, clear wits, though most of them were docile and good-hearted, still this only lightened the work. Many of them were unable to read, were not blessed with good memories, and some unfortunately were fond of those sorts of amusements, such as dances by moonlight, where virtue is too often lost. The vigilant eyes of our Fathers had nearly always to be upon them. The old-timed, old-fashioned colored people were very much like children who needed careful and fond guardians to keep them from contracting bad habits. To the credit of our Fathers, after the Grace and Mercy of God, and the kindness of good masters and kind mistresses, it is to be said that the colored members of our church in St. Mary's are a people full of a lively Faith, a people burning with an ardent charity. They are for the greater part a pure, temperate and honest class of the community. They are as affectionate as children towards those who take an interest in them; they are humble and respectful towards those who have authority over them. To see them hurrying through the fields and woods at the sound of the early Mass bell is a sight well calculated to repay the priest for all his labors in their behalf. To see them crowding around the confessionals, even before daylight, is a beautiful and consoling sight to the eyes of Faith. In olden times it was, in some respects, much easier to attend to the colored Catholics of St. Mary's than it is at present. In former days the priest was wont to visit a gentleman's house, and gather together all the servants of the neighborhood. He then gave an instruction, read some prayers to them, recited the Rosary, and heard their confessions. In the morning he said Mass in the farm-house and gave Holy Communion to the adults. Since the war the colored folks have taken up little pieces of land here and there in the woods, and along the creeks and road-sides. They are scattered in all directions, and, generally speaking, having no mode of travelling, except on foot, the priest is obliged to seek them out separately, and in twos or threes instruct them, and exhort them to virtue. Of course, I speak now more especially of the young and infirm, and of those already far

advanced in age. The strong and healthy young men and women think very little of marching through the snow or rain from five to ten miles to hear Mass or attend a mission. Some of our Fathers took a deep interest even in the temporal welfare of the colored servants. Father De Vos whose body after death, it is said, exhaled a beautiful odor, was accustomed to visit them in their "quarters" and examine into their general treatment by their masters. And no master was ever offended because the holy priest gently reminded him of his duty towards the poor slave. Nearly all the distinguished Fathers whose names have already been mentioned in our preceding articles had to labor for the colored members of their congregation. It surely must have been an edifying spectacle to see an Atwood, a Poulton, a Molyneux surrounded in some of the "quarters," or in some old log cabins teaching the elements of the Christian Doctrine to a group of little colored children. In our own Nineteenth Century such men as Stephen Dubuisson, German Barnaby Betousey, Rantzau and Epinette, Vicinanza and Nota became the servants of the lowly slaves, and spent years in teaching them the way that leads to life everlasting. The names of Father Thomas Lilly and Father Peter Miller come naturally to our pen when we write of the Apostles of the colored race in St. Mary's County. Others, too, rush to our memory, but as they are still on this side of the grave we dare not speak of them here, lest we offend their modesty.

By a special act of God's Providence the Society was never suppressed in White Russia. When the *Christian* princes of France, Spain, and Portugal hunted down the sons of St. Ignatius these latter received a kind welcome and ample protection in the dominions of the infidel Catherine II, Empress of Russia. On February 2nd, 1780, some novices were received at the famous Novitiate at Polotsk. A few years later on a Vicar-General was appointed in the person of Father Czerniewicz. In 1801, Pius VII, formally constituted the Society in Russia. Immediately afterwards fervent students and zealous priests hurried from all parts of Europe to join the novices at Polotsk. Among these were Fa-

thers Francis Malevé, John Henry, Adam Britt, John Grassi, P. Epinette, and Maximilian de Rantzau. In 1803, Bishop Carroll addressed a letter to Father Gruber, General of the Society, begging him to send some of his subjects over to Maryland. The request of the distinguished Prelate was granted, and Father Gruber sent the above named priests all of whom were "men of eminent virtue and learning." On the arrival of Malevé and his companions they found several of the members of the old English Province in Maryland. It would be difficult to describe the mingled feelings of joy and gratitude to God of the veteran ex-Jesuits when they found themselves in the company of their brethren from the far-off land of White Russia. Long had they wandered from place to place, from house to house, with little to cheer or console them, in order to preserve the grand old Roman Creed among their beloved people. Days of joy, no doubt, they saw during their long missionary career. But the longest chapter in their lives was filled with details of hardships and sorrows. They lived at a time when "with desolation was all the land made desolate." They saw that awful moment when it was announced to the Christian and to the Pagan and Infidel world, that the Society of Jesus was dissolved. And oh, the dreary time, the sad time, that followed the sacrifice of the Order that they loved, the mother whom they cherished and honored, and to whom they had willingly vowed obedience and surrendered their hearts and their wills. Long, painful, and mournful were the hours of darkness and gloom through which they watched for the day-star that would herald a new morning, a morning of light, and life, and strength, and beauty for their ever-venerated Society. But, thanks to God, before they die, before the old guards fall at their posts, their constancy, and hope, and faith are fully rewarded, and their Order is once more sent forth on its glorious mission. Now they feel like chanting the hymn of holy Simeon:—"Now, O Lord, dismiss thy servant in peace."

Father Francis Malevé was born in Belgium, on the 1st of December, 1770. He entered the Society in 1804, and

received his grade one year after the Restoration of the Society. He was for some time Pastor of Jodoigne, near Tirlemont, in Brabant. He was the intimate friend of the saintly Father Charlès Nerinckx, who highly esteemed him. When that holy priest determined to devote his life to missionary labors in America Father Malevé resigned his parish and accompanied him as far as Amsterdam with the intention of crossing the sea with him. While at Amsterdam, having resolved to become a Jesuit, he changed his mind and set out for the Novitiate at Polotsk. The Princess Gallitzin, writing to Bishop Carroll, says that Mr. Francis Malevé was "a candidate perfectly recommended by all that there is most pure in Brabant." Father Francis was a brother of Father Melchior who was sent to Astrachan, the Capital of Persia, and became so proficient in the Armenian tongue that he preached publicly in that language a few years after his arrival. He also soon spoke Turkish and Tartar. On Ash-Wednesday, 1807, Father Nerinckx wrote to his parents: "In the midst of our trials consoling news comes to us by letters from Maryland, purporting that, in Georgetown, the Order of the Jesuits rises like an aurora, which will before long, I trust, spread its light through our wilderness, and through the woods which overshadow these our unexplored regions, darkened more by the cloud of heresy, unbelief, error, and sin than by their foliage. Five Jesuits have arrived there from Europe, among them a professor of theology and one of philosophy. With the others is Father Malevé, who having resigned his pastorship of Jodoigne, near Thienen, at the time that I left Everberg-Meerbeke, accompanied me to Amsterdam with the intention of going with me to America. He there joined the Jesuits, under the impression that, as he was told there, no Catholic priests were allowed to land in America (a most egregious falsehood). From Holland he was sent to Riga, in Russia, thence to Astrachan,[1] the Capital of Persia, and is now in Georgetown in the immediate vicinity of the Capital of the United

[1] Most likely Father Nerinckx was thinking of Melchior Malevé.

States of America—a rather memorable journey. Behold how wonderful are God's designs."

In May, 1807, Nerinckx also writes to his parents: "I have not yet determined where to live. The Vicar-General Badin wishes me to remain with him, and the Bishop of Baltimore (Bishop Carroll) entreats me not to go to the state of Indiana, where he intends to send two countrymen of mine, the Jesuits, Fathers Malevé and Henry. As soon as other Fathers arrive from *Europe* to fill their places at Georgetown they will start for that mission."

Bishop Carroll wrote from Baltimore, February 2nd, 1809: "Mr. Nerinckx, Henry and Malevé are continually busy in the vineyard of the Lord and render most important services for the salvation of souls."

Father Malevé after having spent some time at Georgetown College was sent by his Superiors to Newtown. On February 21st, 1809, Bishop Carroll writes: "Fathers Henry, Malevé, and Wouters attend numerous congregations on the right and oriental shore of the Potomac. The first lives about ten leagues from Washington below the river; the second ten leagues further down; and the third, at about the same distance from Father Malevé; not far from the mouth of that majestic river, which flows into the Chesapeake."

Again the venerable Prelate writes on the 5th of September, 1809: "I have the happiness of having with me for the last few days your excellent friend, Father Malevé, formerly pastor of Jodoigne, in Brabant, now a Jesuit. He writes to you, and no doubt tells you, that I recalled him from his former residence, *Newtown*, near the mouth of the Potomac, where the climate did not agree with him; I send him to a more healthy place. The regrets, veneration, and affection of his parishioners prove the assiduity and success of his labors for their salvation. I can render the same testimony to the Jesuit Father Henry, formerly a vicar in the diocese of Liége, and to Father Wouters, born at Wormhout, in Flanders, and singularly to Beschter, also a Jesuit, formerly pastor and dean in the province of Luxembourg, Netherlands, in the several congregations which they direct."

Father Malevé succeeded in 1811, Father Dubois, afterwards Bishop of New York, at St. John's, Frederick. Besides his many duties in Frederick itself Father Malevé attended an extensive mission, comprising four counties in Maryland, and a great part of Virginia. Though, as I have lately learned from a venerable priest whose childhood and boyhood days were spent at Frederick, that town was noted for its bigotry in the early part of this century, still Father Malevé was highly esteemed by many of its most respectable inhabitants. Several lots of ground were bestowed on him by them for the benefit of his mission.

In an account of his journey from Bardstown, in Kentucky, to Baltimore, written by Father Nerinckx in London, in 1820, the holy priest thus refers to Father Malevé: "Proceeding on our journey (the weather continued cold), we arrived on Thursday night in Fredericktown, at the house of Rev. Father Malevé, an old acquaintance. This zealous missionary has recently bought a house, which he intends altering into a school for the education of children whose parents are unable to pay. A married man with his family lives in the house, with the understanding that he has to teach the poor children." As stated in the "History of St. John's Church and Residence," already published in the LETTERS, Father Malevé died at Frederick, on the 3rd of October, 1822.

Father John Henry was born in Belgium in 1765. He entered the Society in 1804, and received his degree on the 12th of March, 1815. Before entering the Society, as Bishop Carroll stated in his letter, he had been a vicar in the diocese of Liége. Father Nerinckx speaking of the Jesuits of White Russia who came to America, after mentioning three of them, says: "the fourth one is Father Henry, well known in Louvain, and, it is said, a man of merit and talent." Father Henry made his Novitiate at Polotsk. He had as fellow-novices some of the most distinguished missionaries of modern times. Among others may be mentioned the illustrious Father Giles Henry, his namesake, his countryman, and, very probably, his near kinsman, who helped much

to carry the light of religious truth throughout the vast Russian Empire. Father Giles Henry and Father Suryu, says a modern writer "offer a striking instance of the undaunted spirit that has ever characterized the apostles of the Society. By the desire of the emperor, they went to found a mission at Mazdok, in the Caucasus, a place colonized by prisoners and malefactors, whose extraordinary ferocity the Russian forces had hitherto failed to subdue. But the persevering efforts of the Jesuits were more fruitful; they succeeded in converting and civilizing men plunged in the lowest depths of degradation and depravity, and in the words of the missionaries themselves, their converts, from being as savage as wolves, became as gentle as lambs." Fr. John Henry had also for a fellow-novice "Brother Roothan," afterwards a holy and illustrious General of our Order. In the "Documents Inédits" published in 1869, by Father Augustus Carayon, we find the following letter from Mr. Roothan: "Duneburg, the 1st of August, 1805: I hope that in a short time Father John Henry will arrive at Amsterdam in good health, and that he will find you equally, as also Father Groenen and Father Verbeck, in good health to the greater glory of God. I trust that he will soon be in a condition to aid you in taking charge of souls, and that, communicating to others *the abundant treasures that he has amassed*, he will produce fruits of salvation and correspond perfectly to the end of the Society. I know that the Divine Goodness, in order to propagate Its glory, will give him the grace to make rapid progress in the Dutch language. To be a missionary of the Society, and especially at Amsterdam, is a sure sign that he will soon become master of that language. It is manifest that God gives special graces to the missionaries of the Company to learn foreign languages." In proof of this last assertion Mr. Roothan refers to the success of Father Melchior Malevé in acquiring strange tongues. Towards the end of his letter, which was addressed to Father Adam Beckers, at Amsterdam, the good priest who directed Father Henry to Polotsk, Mr. Roothan says, that on the 28th of July he had the happiness to receive Minor Orders from

the Right Rev. Monsigneur Benislawski, and adds, that Father Henry will tell the Fathers at Amsterdam all about the occasion. Father Henry was a priest, or at least a Divinity student, during the sway of the French revolutionists of 1793—he was then twenty-eight years old — and heard daily of their terrible works of plunder, blood, devastation, and desecration in their own unhappy land, while he also saw their miscreant and unholy deeds in his own dear Brabant. The memory of these dark times must have gone down to his grave deep-written in his generous and noble heart.

In 1806, Father Henry was at Georgetown College. In 1807, he is said to be on the missions and busy in learning English. The following year we again find him at Georgetown. In 1809, according to Bishop Carroll, he was at St. Thomas' Manor. Sometime afterwards we find him Superior at St. Inigoes. In 1816, he left St. Inigoes for Bohemia. He is said to be an active missioner in 1817. In 1818, he is named in a manuscript catalogue, for that year, as being assistant to Father Malevé at Frederick. In 1822, he was appointed once more Superior at St. Inigoes. The following year he was removed to Newtown where he died of what doctors call "bilious fever."

The result of the work done by the Missionaries of St. Mary's must not be judged by the number of Catholic inhabitants at present in that County, though even in that respect it is a grand result. It must be remembered in making our calculations of the successes of missionary labor in Southern Maryland that even in the last century St. Mary's became the mother of many another Catholic settlement from Frederick County to Kentucky. To-day the children of St. Mary's keep the priceless pearl of Faith with them in many a home from Boston to the Golden Gate. The descendants of old St. Mary families have become distinguished missionaries in the far regions of the West; they have become prelates in the Church distinguished alike for piety and learning; they have shown themselves laymen worthy their grand old pilgrim fathers. The pure daughters of St.

Mary's have filled the cells of convents not only in Georgetown, Washington, Baltimore, Mobile, New York, and Philadelphia, but also in many a European town and city.

We will finish these "Points" on Newtown [1] by giving a list of the Superiors of that Mission from the year 1797 down to the time the Fathers changed their residence:

Fathers Robert Molyneux, Superior from 1797 to 1805; Ignatius B. Brooke, 1805 to 1811; Leonard Edelen, 1811 to 1823; John Baptist Cary, 1823 to 1830; James Neill, 1830 to 1833; Aloysius Young, 1833; Aloysius Mudd, 1833 to 1835; Peter Havermans, 1835 to 1841; Ignatius Combs, 1841 and 1842; Robert Woodley, 1842 to 1845; Joseph Enders, 1845 to 1847; Nicholas Steinbacher, 1847; Thomas Lilly, 1848; Ignatius Combs, 1849–1850; Robert Woodley, 1851–1854; James Power, 1854; George King, 1856; Peter Miller, 1857; James Moore, 1858. In 1859, Father Joseph Enders became Superior, for the second time, of Newtown. Under him the Fathers moved their residence to Leonardtown. Since this change of residence Newtown has been attended by the Superiors or by some of the missionary priests who live at Leonardtown, near St. Aloysius' Church.

WILLIAM P. TREACY, S. J.

[1] Any documents or letters relative to this interesting old Mission for the present century will be gratefully received by the writer of the foregoing articles.—*Editor of the Letters.*

MISSOURI.

St. Louis University, Nov. 25th, 1884.

Rev. Dear Father,

P. C.

The sixth year of the Post-Graduate Course having opened, and the members presenting themselves in very much the same proportions, some new, some old, as in former years, the averages and general aspects of this department may prove interesting to not a few among us, who have a special regard for higher education. The results from the tabulated account read as follows, up to the present date:—

Members: — Grand total for six years, 108. Many of these having attended during more years than one, the number of memberships thus represented by 108 members amounts to 178. Among the complimentary memberships conferred on some friends and benefactors, only those are counted which resulted in actual attendance.

Degrees:—The number of degrees conferred upon members, in five annual commencements, has been 31. That of Ph. B. requires an oral examination, besides the presentation of an essay, upon the subject matter of the course; twelve such degrees have been conferred; of Ph. D., one; of A. M., eighteen. Only a small proportion of the members have not had a degree before joining the course. Next to the simple college graduates, A. B., the largest class represented among the members has been that of M. D., of whom we have had eighteen or more.

Religion:—Chiefly Catholic: 19 have been non-Catholic, of whom two are ministers, Unitarian and Episcopalian; one member is an Israelite. With regard to Catholics, it may be noted that these philosophical expositions of science have done, in some one instance or other to our knowledge, what the pulpit had failed to do, in reviving faith and practice.

This is significant with regard to the effect of this same philosophy upon non-Catholics.

LECTURES : — 266 private lectures have been given up to date, and 13 public lectures besides to a general select audience, admitted by tickets purchased at half a dollar each.

ATTENDANCE :—Average at the 266 private lectures about 15 or 16 members an evening ; average at the 13 public lectures, about 150 persons an evening.

COURSES OF LECTURES :—There were about 60 lectures in each of the first three years : then, one of the three weekly lectures being struck out, there remain yearly about 44 or 45. Last year and this, 12 of this number are public.

SUBJECTS :— *1st year :*—Metaphysics : Insanity, Kantism ; Ethics : Questions ; History, Points ; Science : Electricity.

2nd year :—Metaph. : Biology, or The Principle of Life ; Anthropology and History, Points ; Ethics : The Principle of Authority.

3rd year :—Ethics : Church and State, Theories on Society ; Metaph. : Sensation ; History and Anthropology, Points ; Education in the middle ages, Feudal System.

4th year : Logic, Formal and Applied ; History, English ; Anthropol., Points.

5th year : Ethics : The Moral Structure of Man ; History of Saracens and Turks ; Metaph. : Knowledge, Animal and Rational.

6th year : General Physics : Transformation of Species, Evolution ; History, Historians. Previously to this year the public lectures were announced as repetitions of private lectures : this year, Astronomy and Geology are popularly treated, without being repetitions.

LECTURERS :—They have been eleven in number. The contributions of short courses, comprising from three to six lectures, do not come heavily upon the Rev. Professors, if the general responsibility of the department is sufficiently provided for, by being made to rest on one person or two.

These are some of the general results appearing from a conspectus of five years' work, the sixth having opened auspiciously.

Respectfully,

ST. LOUIS UNIVERSITY.

Laudetur SS. Sacramentum.—To say nothing of the miraculous cure of Mrs. Mattingly[1] which *aliunde* has been treated of exhaustively, there were three instantaneous restorations of health in the Visitation Convent in Georgetown. After the cure of one of these Sisters, whose name in the world was Miss Millard, my teacher, who is still living, though it is fifty-one years since he taught me Natural Philosophy in Georgetown College, gave an account of the marvellous event. He said he felt sure on the morning of the Sister's recovery that our Lord had given her new flesh at the moment of communicating. How he and Leibnitz and the modern agnostics who say, according to their name, they don't know, may agree on such a point, "deponent sayeth not."

Father Francis Neale.—He was the brother of Archbishop Leonard Neale, and a holy man. As our pastor at Saint Thomas' he gave us fine preaching and plenty of it. The steps to the pulpit wound up by a large window through which the preacher had a view of the stragglers, who not unfrequently in country places stand about the church to talk over their crops and cattle instead of hearing the sermon. This they do more readily, as the preacher, at least this was the way in my time, speaks after Mass, having allowed himself a short time to break his fast. Father Neale would tap at the window as he passed up to the pulpit: "Come in and hear instruction," he used to say in a commanding voice. And we may be sure no one unheeded the call; for his word was law. Once on a church-day, it was given out that the choir was to be reprimanded next Sunday from the pulpit. As many were anxious to hear that

[1] Mr. Carberry, brother of Mrs. Mattingly and ex-Mayor of Washington, told me he looked upon the cure of his sister as being "a miracle equal to the resurrection of Lazarus." Of course, he meant the miraculous nature of the event.

instruction, there was, on the day appointed, a large attendance. Those who had provoked the coming Philippic, my seniors, but still youths, took care to fill up all the seats in the choir; so that some two or three good old pious men, noted for praying there, not finding a place to be seated during the sermon went to a retired spot behind the organ, where they could hear instructions but not be seen. I should myself have probably been on the field of action had not our pious female sex confined my piety to a pew. I still remember how animated our dear old priest was and how the congregation enjoyed the sermon. Warming in his zeal and still thinking that there were greater disorders, than he had noticed, he exclaimed: "Even at this very moment there are, perhaps, some behind the organ, conversing instead of hearing instruction: come out from there I tell you!" O misery! The pastor must be obeyed! and out walked before the whole church, with their hands most piously joined and their heads bowed down, two of the patriarchs mentioned above, while the youths looked, and no doubt, felt most jolly—and the rest of the congregation cared more, perhaps, for the fun, than the disaster.

Amid scenes of this checkered kind we boys got our "*first* preparation" for holiness. But as there is a variety that spices life, so coming shades darken the light-heartedness of youth; and hang a misty gloom over declining years: "So goes the world," on its march to eternity. Our dear old Fr. Neale (before the scenes alluded to), occasionally attended from Georgetown the missionary church of Alexandria, Va. In the course of his visits there, he met with a strange experience at the Communion railing. This was on a large Communion day, Easter, I believe. The communicants, as the season called for them, were quite numerous, and the church, in its humble beginnings no ample Basilica. Three rows of recipients approach the holy Table and Father Neale observed that notwithstanding the crowd, there was all the three times he went around the railing still one vacant place. Mass over, an enraged woman, out of breath and full of wrath came into the sacristy while he was

unvesting and complained bitterly that he had exposed her to disgrace before all the congregation by refusing her Communion three several times. This charge he positively denied. "How can your Reverence say so?" rejoined the woman. At the moment, a thought flashed upon the Father's mind of the curiously vacant place at the Communion rail! "Come," he said to the woman; "come with me into the church. Where did you kneel during Communion?" "Just there," she said. "Then, my good woman, look into yourself; for there I never saw any one whilst going around. That place was always vacant."

There had been a difficulty the previous evening in the confessional; but of this only the penitent could speak, and for her alone it was an open question. The vacant place at the rails *only* gave a right to the confessor to admonish, with a pious consideration, his penitent. The "*unseen*" woman was, it would seem, a heavenly monition. An unspeaking angel guarded the chair of the confessor.

"*A majoribus accepimus; Patres nostri narraverunt nobis.*" —The divine warnings are more frequently, than strikingly presented to us. Our own generation has experienced not only the mercies of God, but his terrific justice in the instance I now record. Fr. George King of George, as the style then used to go, narrated the facts to me, which I now pen down, and these same were remarkably corroborated by an after occurrence. There is a row of houses in Georgetown, not far from the monastery, known by the name of "the twenty buildings." Some of their inmates were disreputable, indeed wholly degraded. In a thunder-storm, God so disposed, that one of the infamous inmates was struck by lightning, and on the instant killed. It was a misfortune sometimes happening, and would probably have been little heeded, had not God in this case set His divine seal upon it: "digitus Dei est hic." "The handwriting" was here not on the wall of the house, but on the body of the culprit. The gleam of the electric light appeared on the breast of the victim after her death. The light shone bright and then faded soon away, as it is seen in the sky during a storm. So

wonderful a phenomenon attracted great attention. On observing it, words were seen written with light. These words being unintelligible to the bystanders, the priest, one of our Fathers, was sent for to decipher them. The sacred Daniel at once read the handwriting, as follows: "Damnata in æternum!" The words appeared in full brightness and plainness at the lightning's flash and again disappeared, as the brightness of the flash faded away. The priest read them plainly and clearly written; and gave out their meaning to the awe-struck attendants.

The news of this being bruited abroad, a great crowd came to the house. All could see the repeated flashes of light and the words written in Latin.

The present nuns of the Visitation in Georgetown were preceded by "The Poor Clares." Each community in succession lived at the same place and each, I believe, had their scholars. "The Poor Clares," were very humble in their beginning, and the Visitandines had no wealth in those days to be proud of. As the Sisters had no private play-grounds, their scholars used to play at that time on the streets and the commons about the school. The crowd around the lightning-struck house attracted these girls' attention and they ran there to see what it was. The bad reputation of the locality made them quite shy; but curiosity and the reported miraculous occurrence led them to creep up to the window. From the street they looked in and saw the priest stooping over the stricken body and reading the writing upon it.

This narration of our informant was confirmed thus wise. Some fifty or sixty years after this event he met a venerable lady who is still living in Washington, D. C. At the time of the lightning accident she was a pupil in a school in Georgetown. While on a sick-call from St. Aloysius' our informant was overtaken by a thunder-storm and sought shelter in the lady's house. To suit the conversation to the surroundings our informant related the case of the olden time in Georgetown. To his utter surprise, she exclaimed, when he mentioned the nuns' girls: "Father, I

was with those girls of the Georgetown school! I stood on the street there; I peeped thence through the window and I saw the priest looking on the woman's breast and reading the words."

This was a wonderful coincidence and a striking confirmation of the above relation. And all this reminds us forcibly of the miracle of St. Francis de Hieronymo. In nearly similar circumstances, he asked a dead harlot laid out on her bier: "Catharine, where are you?" The dead woman rose up from her bier and answered the saint, "In Hell!"

S. .

CANADA.

THE OLD FORGES ON THE ST. MAURICE.

It may be well now to throw a little light on the history of the large stone house at the "Old Forges" on the banks of the St. Maurice, commonly called the "Maison des Jésuites."[1] This title given to it even by the inmates themselves has led a few of Ours astray in regard to the past ownership of the building. And the chapel-ceiling of the present kitchen, together with the long corridors that run through the house, has only helped to complete the deception. The fact is the house was not built by the Old Society and, in all probability, never belonged to it. Here are a few facts which may prove the assertion.

The Forges on the St. Maurice were established by several individuals shortly before 1736. In that year they were sold to the King of France, and began to be worked in his name. Only coarse articles were manufactured and the revenue was trifling. Three years later, engineers were sent out from France to put the establishment on a firmer footing. The Forges prospered, and in 1746 or thereabout, the large stone house was built at a great cost by Louis XV.

[1] This sketch was intended to form a chapter of the interesting article on Jesuit History in Canada, but it came after the paper had been printed.

and made the headquarters of the officials of the establishment. A heavy iron plate in the back of the chimney-grate bears a date 1746 or 1756, the third figure being illegible. But it matters not. Suffice it to say that the Old Society did *not* build the house. Did it come into its possession afterwards? It is not probable, as we shall see.

The St. Maurice Forges were the only iron-works in the country and were in constant operation. It is not probable, therefore, that the King of France gave the Jesuits a house of which he had the greatest need himself. After the Capitulation of 1763, George III. reserved the "Old Forges" as part of the Crown's domains in Canada and carried on the work with the same vigor. It is not probable, either, that *he* gave the residence of his officials to the Jesuits. In 1767 a Stock Company formed at Quebec leased the works and made the stone house their headquarters. When this lease ran out in 1782 the Jesuits had ceased to exist.

The sketch of the "Old Forges" from which I have gleaned these facts covers the period from the establishment of the works down to 1853. No mention whatever is made of a Jesuit, except Charlevoix, and that only in an unimportant matter. What is likely is that one of our Fathers may have come from Becancourt or Cap de la Madeleine, or he may, perhaps, have lived at the Forges, and attended to the spiritual wants of the people employed there. The present kitchen may have been the chapel. There is no other foundation, I take it, for saying that this was a "Maison des Jésuites." E.

APOSTOLIC SCHOOLS.

An Appeal of Rev. William Ronan, S. J., Rector of the Apostolic College of Limerick, Ireland; to the Venerable Hierarchy, the Rev. Clergy and the faithful of the United States.

[We gladly insert the appeal of Fr. Ronan, believing as we do that the work which he has so much at heart cannot fail to interest our readers and command their earnest encouragement and support. We have watched with pleasure during the past few years the development of the idea embodied in the Apostolic Schools. The work Fr. Ronan has already accomplished and his thorough-going determination with God's help to secure the means of carrying out his large and elaborate plans, confirms us in the belief that great things are to be hoped for from this institution both for our Society and for the Church.

Mungret is three miles from Limerick. It was in olden times one of the great monastic centres of Ireland. The community numbered not less than 1500 monks; and from its schools apostles and scholars went forth to every country in Europe. But when the evil day came, like many another sacred spot Mungret passed into the hands of strangers. Some years ago it was used as a Government Model-farm, but being found unsuited for this purpose, Fr. Ronan with the express approval of Fr. General obtained a lease of the property for 500 years at the nominal rent of 70 pounds a year, which sum by the way is returned to him as a gift of prize money for his scholars. And so Mungret is once more an apostolic centre. Fr. Ronan proposes to use the alms from our churches for the support of boys who wish to enter the Society. He is going to take six Indian boys sent by Fr. Cataldo to be educated for the priesthood.]

Loyola College, Baltimore, Md., 18 Nov. 1884.

I have been for years engaged in giving Missions throughout Ireland, and in every parish I found a number of highly gifted youths who would willingly have embraced any opportunity of becoming priests and devoting themselves to *Foreign Missions,* but whose parents were unable to procure

for them a suitable education. In speaking the matter over with the bishops and priests who know the country best, the conviction forced itself upon us that we have in the youth of our virtuous poor, who are the descendants of the Saints and of the old nobility of the country, the best materials for Missioners, and in such numbers as to be practically inexhaustible. I have prayed, and hoped, and labored for more than twenty years, and I have at length, with God's help, succeeded in founding the Apostolic College of Limerick. Fifty promising youths have been received into our College, who are being trained and prepared for the priesthood by Fathers of our Society. We hope to be enabled to add ten each year to our present number.

With the consent of their Lordships, the Bishops of Ireland, I have visited almost every diocese in the country, and have met the Rev. Clergy at their Conferences, and in their homes; I have exposed to them our plans, and I have asked them to find out, and select, proper subjects for our training. Our standard is high, and we require 1st. that none be selected except children of virtuous parents; 2nd. they must be able to graduate with honors at the Royal Irish University; 3d. their vocation to the priesthood must be vouched for by the priests who recommend them. The result is that the number of applications for admission increases daily, and hundreds of most desirable youths are anxiously waiting for the time when they too may be admitted.

So earnestly have the Irish Clergy taken up our cause, that many of them have invited me to their parishes, and have gone with me from door to door urging our claims upon the faithful. A large number of them have become annual subscribers to our college fund, and within three years the sum of fifty thousand dollars has been contributed by the Clergy and people of Ireland.

So far the success of our work leaves nothing to be desired. Ours is one of the Colleges of the Catholic University of Ireland, and our students have been singularly successful at all the examinations of the Royal Irish University. In addition to this, our Collegiate instruction includes a

thorough course of scholastic philosophy. The spiritual training of our students has made such an impression on our Venerable Bishop, Rt. Rev. Dr. Butler, that his Lordship has given us charge of his diocesan Seminary.

Much remains to be done to develop and consolidate this charitable work. The help I have received in Ireland, during a most distressing period of her history, for a work from which she can reap no benefit, gives me double assurance that those for whom the work has been principally undertaken will come to my assistance. We require one hundred thousand dollars to complete our scheme, and to place the Apostolic College on a basis of permanent success. A mite from each of the faithful will bring about the accomplishment of designs which must certainly recommend themselves to even the most sceptical. Our young men can repeat in the nineteenth century the work done by the Irish apostles from the fifth to the eighth centuries. And as our Divine Lord chose the Greek language and the Roman people as the natural means of establishing His Church, so, in these latter days, has He chosen the English language and the Irish race to spread His Kingdom over the New World, and to perpetuate the work of saving souls, which, above all others, is dear to His Sacred Heart.

Contributors of $2500, or $125 a year in perpetuity, found a free place forever, and furnish a continual succession of Apostolic men to the Foreign Missions.

Contributors of $600 each, can secure the entire education of one student at the College, and become the adopted parent of an Apostolic scholar.

Contributors of $25 annually, are inscribed on the list of special benefactors of the College.

In return for the alms given to the Apostolic College of Limerick, the following spiritual advantages are secured:

1. A Plenary Indulgence on the principal festivals.

2. The benefit of five Masses, offered every week for our contributors.

3. Special daily prayers and Communions of the Apostolic students for all who contribute to the support of the College.

4. A special share in the good works which shall be done later by these young apostles in distant Missions.

I have the honor to subscribe myself,

Your obedient servant in Christ,

WILLIAM RONAN, S. J.

The following are a few of the letters written by the Bishops of Ireland to Father Ronan on his mission to the United States:

Letter of the Bishop of Limerick, in whose Diocese Mungret College is situated:

MY DEAR FATHER RONAN—I earnestly hope and pray that you mission to America to collect funds for the Apostolic College of Mungret may be crowned with the success which it deserves. The College, which you have set up under the authority of your own superiors, and with the warm approbation of the Irish Bishops, is already a signal success; and it only needs the material support which you are now seeking to give it stability, and make it a permanent boon and blessing to the Foreign Missions.

Already you have within its walls, under the most efficient training in piety and learning, a large number of youths, who, though gifted with exceptional abilities, and most holy dispositions, and blessed moreover with a strong vocation for the foreign missions, yet because of the want of worldly resources, could never fulfill that vocation, or attain to the priesthood at all, if God had not inspired and helped you to open to them your Apostolic College. There can be no doubt but the work to which you are devoting your life is the work of God. The Irish Bishops and Clergy, who have given you such generous support, have recognized this; and I am sure the American Prelates and Clergy for whose help rather than for ours the work is undertaken, will not be slow to recognize it, and to extend to you that helping hand, which they never refuse to a work stamped, as yours is, with the seal of God's approval and blessing.

Believe me to be your affectionate servant in Christ,

(Signed) ✠GEORGE BUTLER.

Letter of the Primate of all Ireland:

Rev. and dear Father Ronan—I have to acknowledge your esteemed letter, in which you say that your Father General has ordered you to proceed to America to collect alms for your Apostolic College. Your object is a most deserving one. It is to supply priests from the virtuous children of Ireland, principally for the Irish abroad. You deserve a blessing, and you are sure to get the aid of the charitable children of St. Patrick wherever you go; and it is idle for me to assure you that I bless your mission from my heart and recommend it.

(Signed) ✝Daniel McGettigan.

Letter of the Archbishop of Cashel:

My dear Father Ronan—I have heard from a friend within the last few days, that you are on the point of proceeding to the United States, with a view to the interests of your Apostolic College. I approve highly of your project, and believe that in this, as usual, you are acting wisely and well. I have no doubt, indeed, that when you lay your project carefully before our American people, and tell them all that you have already done and all that you hope later on to do, your finances will be largely served, and your consequent power for good considerably increased. I know of no greater charity than the one you are so earnestly striving to advance; and I heartily recommend it to the kind consideration of my countrymen in America.

(Signed) ✝T. W. Croke.

Letter of the Bishop of Elphin:

My dear Father Ronan—Most cordially do I wish you success in your mission to America, and I promise you it shall not be forgotten in my prayers. The continuance and extension of the Apostolic College which you have established in Limerick, is a work which must be viewed with special favor by the Bishops and Clergy of America, and which is sure to receive their generous support. If it has been so warmly encouraged and sustained here in Ireland, which is not to be the work-field of your future missioners,

what sympathy and support may you not expect in those countries in which they are to devote their life-long labors? The mission you are undertaking, in obedience to your superiors, is not a pleasant one to nature, but it will be "*Ad majorem Dei Gloriam*," and that is enough for a child of St. Ignatius. (Signed) ✠ L. GILLOOLY.

Letter of the Bishop of Ardagh and Clonmacnoise:

MY DEAR FATHER RONAN—With all my heart I bid you "God-speed," and pray our Divine Master to grant special blessings to your labors in America on behalf of your Apostolic College in Limerick. Having been so long connected with the Foreign Missionary College of All Hallows, I naturally take a great interest in the holy work of educating Irish students for the foreign missions. And I cannot but rejoice, that the Society of Jesus, which in times past gave St. Francis Xavier and Blessed Peter Claver to the two hemispheres, is now developing that work through you. May the Lord of the Harvest multiply the fruits of your toil to His own greater glory, in your holy institution.

(Signed) ✠ B. WOODLOCK.

Letter of the Bishop of Clonfert:

MY DEAR FATHER RONAN—The arduous work of founding your Apostolic College, which you have with such holy zeal undertaken, has my best wishes and earnest prayers for its success. I am confident our exiled countrymen in America, when they learn the great object you have in view, will assist you with the splendid munificence which characterizes their response to every appeal made to them on behalf of the Catholic faith, and of this afflicted old country.

There are thousands of the rising youth of Irish pious parents who are ready now, as were Irish missioners in former days, to carry the faith into distant countries. All that is needed is the opportunity of being trained in holiness and learning in institutions like your Apostolic College, which already, by your superhuman efforts, bids fair to bear abundant fruit. (Signed) ✠ PATRICK DUGGAN.

Letter of the Bishop of Raphoe:

My dear Father Ronan—I wish you every success and every blessing in your mission to America, on behalf of your Apostolic College. I could not speak too favorably of the success which you have already achieved with the limited means at your disposal. I am perfectly sure our countrymen in America will appreciate the work as it deserves. It is a work full of promise for the good of religion and the salvation of souls. I have no doubt it will be a powerful instrument in the hands of Divine Providence for giving a fresh impetus to that missionary spirit which has been one of the chief glories of our country for centuries.

(Signed) ✠ Michael Logue.

Letter of the Bishop of Galway, Kilmacduagh and Kilfenora:

My dear Father Ronan—I recommend most earnestly your meritorious undertaking of making an appeal to the dispersed sons and daughters of Ireland in favor of your Apostolic College. How many poor boys are there in Ireland who would become most zealous missionaries if they had only the means and opportunities of preparing themselves for the sacred ministry.

(Signed) ✠ Thomas J. Carr.

Letter of the Bishop of Dromore:

I earnestly recommend Rev. W. Ronan and the object of his appeal, hoping that all on whom he may call will receive him kindly and generously. I have known him for many years as a most zealous priest, and now he is about to undertake a very laborious and harassing task to forward the spread of piety and religion.

(Signed) ✠ John P. Leahy.

Letter of the Bishop of Achonry:

The Rev. W. Ronan, S. J., has with singular zeal established in Ireland an Apostolic College, with the view of helping to supply priests who would minister to the spiritual needs, principally, of the Irish in foreign lands. He is now about visiting America to seek aid for his admirable

and holy work. I take leave to recommend the object of Father Ronan's most laudable mission to the hearty benevolence of the faithful children of our dispersed race.

(Signed) ✠ F. T. MacCormack.

Letter of the Bishop of Killaloe:

Very Rev. dear Father Ronan—The priests of this Diocese having already in some degree contributed to your very meritorious project, is a proof that I cordially approve and wish success to your labors on behalf of your Apostolic College. I hope that all who take an interest in the spread of our Holy Faith will respond to your appeal, and I wish you every blessing. (Signed)

✠ J. Ryan.

Letter of the Bishop of Ross:

My dear Father Ronan—I need scarcely say that I wish your mission *ex corde* every success, and that I shall be delighted to learn that by your journey across the Atlantic you will have secured all the assistance that you expect, and all the sympathy and friendship which our countrymen in the United States never fail to extend to a good cause, and to an earnest and devoted advocate.

(Signed) ✠ W. Fitzgerald.

Letter of Coadjutor Bishop of Cork:

My dear Father Ronan—I most heartily recommend your Apostolic College to the charity of the faithful. I know by experience that many vocations are lost, because young men do not find a way open to them. I am confident you are supplying a great want and I wish you every success. (Signed) ✠ T. F. O'Callaghan.

Father Ronan has received several other letters from the Irish Bishops, all most kind and wishing his mission every success.

Letter of the English Assistant of the Society of Jesus:

I earnestly recommend to the charity of all zealous Catholics of the United States the work for which the Rev. Wil-

liam Ronan, S. J., is authorized by his superiors to solicit contributions. The Apostolic College of Mungret is destined to train and educate priests for the missions, and as Ireland has always been the most fertile soil for ecclesiastical and religious vocations, the supply of well-trained missioners will be in proportion to the means contributed for their preparation. (Signed)

J. E. KELLER, S. J.

[As to the working of these schools it may be well to say briefly: the apostolic pupil is the child of honest, pious parents, none the less estimable because at times they are not largely blessed with the world's goods. His dispositions of mind and heart and body are such as to give promise of a holy, zealous priest, else he is not eligible. His parents, or some friend, or the parish priest, or the Sisters of the convent where he serves Mass have noticed his good dispositions; they know he would like to be a priest, and they foster and encourage his aspirations. They communicate with the Rector of the Apostolic School, their protegé is examined and if judged fit, is admitted, if there be a vacant place. If his friends can afford it, they help him to defray the expenses of his education. If not, God's providence and the generosity of the faithful are relied upon, and are not found to fail. Sometimes a pious person, or a family, or a Sodality will undertake to pay for a pupil, in order to draw God's blessings on themselves, and to share in the prayers and future labors and holy Sacrifices in which the pupil will not forget his benefactors. Sometimes a larger donation is made; or Bishops or Superiors of missions and religious Orders will contribute a certain sum to be devoted to the education of boys for their dioceses and missions. Thus in one way or another means is had to educate 50 or 60, or even more boys, in each school. The daily life of the pupil is more or less like that of our juniors—a round of literary studies and spiritual duties all carefully arranged and graded through a course of four or five years, so as to build up and fashion according to the divine ideal, the character of a holy, learned, earnest priest. As a military school undertakes to train up competent soldiers, so the Apostolic School aims to form capable subjects for the priesthood, and as the military pupil, though he intends to be a soldier, yet determines for himself according to his circumstances the regiment, or the branch of military service which he

will join, so the apostolic student means to be a priest, but as to the question whether he will join a religious Order; or this Order rather than another, or whether he will be a secular priest, it is to be decided by himself according to his inclination, disposition, capacity—according to his vocation. This is considered a most sacred matter and no influence is ever allowed to interfere with the boy's free choice and God's designs.—*Editor.*]

ST. MARY'S CHURCH AND RESIDENCE,[1]

ALEXANDRIA, VIRGINIA.

In my last paper I spoke of the legal warfare between the trustees, headed by Fr. Fairclough, on the one part, and Fr. Francis Neale, the representative of the Society, on the other. The opinion of Mr. R. J. Taylor, a prominent lawyer, was sought for concerning the validity of the title of the Society's agent. At a meeting of the trustees, as mentioned before, the following opinion was read: "I have examined the Deeds by which the Lot, on which the Roman Catholic Church of Alexandria is erected, and the contiguous lots, forming parts of the Establishment, were conveyed to the Rev. Francis Neale.

"They all purport to be absolute Deeds, for the individual use of Mr. Neale, disclosing no Trust and no specific object of appropriation.

[1] The first Mass in Alexandria, according to Mr. William Carne, was celebrated in 1781, and this was so stated on his authority in the last paper. Since then my attention has been called to the following letter which appears in a book, *Adventures of my Grandfather*, London, 1867, by John Lewis Peyton: "Stony Hill, Stafford Co., Va., Sept. 20, 1772.—Gaston came with me and remained a week, then leaving for Alexandria, where he has many friends. He is a Roman Catholic in faith, and my sister told him yesterday she thought he must be going to Alexandria, where there is a Catholic Church, to make confession." These words throw some light upon the tradition concerning the large log house in which a priest is supposed to have resided in the last century. This tradition was mentioned in my paper.

"The following facts, however, can be clearly made out by parol and written evidence—

"First—That the Lots and the Building on one of them were avowedly purchased for the use of the Roman Catholic Congregation of Alexandria for church purposes.

"Secondly—That a large portion of the purchase money was derived from voluntary subscriptions of members of that church.

"Thirdly—That large sums of money were received by Mr. Neale as legacies from Ignatius Junigal and other pious members of the church, which by the Terms of their wills were expressly declared to be for the use of the Roman Catholic Church of Alexandria. That these legacies, if not in part applied to the purposes of purchasing the said Lots, and enlarging and improving the Buildings, have never yet been appropriated as directed by the said wills.

"Fourthly — That the Lots and Improvements, from the periods they were respectively purchased (beginning about the year 1810) have until this time, always been used for the accommodation of the members of the Roman Catholic Church of Alexandria, as a place of worship, and for no other purpose—that the church has been solemnly consecrated according to the rites of the Roman Catholic Church, all of which was well known to Mr. Neale and was acquiesced in by him.

"Fifthly—That large and expensive additions and improvements have been made adapting the Building to the use of the members of the church as a place of worship—with funds derived from the voluntary subscription of the members of the church in Alexandria—with the knowledge and acquiescence of Mr. Neale.

"Sixthly—That Mr. Neale, when the said conveyances were made, was, and has since continued to be a Priest of the Roman Catholic Church.

"From all these circumstances no rational doubt can be entertained that the purchases above-mentioned were made for the use of the Roman Catholic Church of Alexandria;

and that the conveyances, tho' in appearance absolute, nevertheless were in Trust for that purpose.

"And I am clearly of opinion—that parol or other evidence is legally admissible to shew the Trust in which Mr. Neale held and yet holds the property in question—and that the Trust for the use of the Roman Catholic Church of Alexandria is legally to be inferred from the facts before stated.

"I am further clearly of the opinion that a Court of Chancery will protect the R. C. Church of Alexandria in the use of the said property for religious purposes, as it has been heretofore used, and will by Injunction prevent Mr. Neale or his representatives from asserting his legal title, to the disturbance or prejudice of the R. C. Congregation of Alexandria."[1]

An extraordinary meeting of the trustees was held Oct. 21st, 1830. Two letters[2] were read by the Rev. Mr. Fairclough; one of these was from the Archbishop of Baltimore and in it the faculties of the pastor were revoked; the other came from Rev. Father Dzierozynski, the Superior of the Society, authorizing Father John Smith (the bearer of both letters), to take possession of the "Church and House adjoining." The trustees were startled by these communications and immediately determined to resist the demand for the surrender of the "Church and the House adjoining." The following resolution was passed and entered in their records: "Resolved, that the trustees declare that they acknowledge no right in the Rev. Francis Neale, or any of his representatives, to take possession of the Church and House adjoining it of the congregation of Alexandria."

In the meanwhile the trustees were becoming very suspicious, and one would think from the way they acted that Fr. Neale was going to sell the property and make way with the money. At the same time, as if judge and jury

[1] I give this opinion in full, as Mr. Taylor has made out a strong case. The U. S. District Court, however, did not think it strong enough to deprive Fr. Neale of the property.

[2] The Archbishop's letter was dated Oct. 14th, and that of Rev. Father Dzierozynski, Oct. 21st.

had decreed the property to them, they passed two or three significant resolutions on Oct. 22d. A former resolution of Oct. 18th, by which Rev. Mr. Fairclough was to "keep possession of the property belonging to the congregation until otherwise directed by the trustees" was amended so as to read that "three months' notice be given to the Rev^d. Mr. Fairclough of any intention on the part of the trustees to remove him from the property." By another resolution, passed at this meeting, "Rev. Fr. Neale was requested to make a transfer of any right or title that he may claim upon the property, belonging to the Catholic congregation of Alexandria to the Archbishop and his successors." Fr. Smith was requested to show a copy of this resolution to Father Neale who at the same time is respectfully invited "to communicate with the trustees in writing as soon as possible." The trustees received on Oct. 25, a letter from their secretary who informed them that he handed to Fr. Smith a letter, addressed to Fr. Neale, which embodied the resolutions passed Oct. 22nd. Fr. Smith did not notice it. Captain J. Nevett was requested to call on the Archbishop of Baltimore and "demand the petitions that were sent to him for the non-removal of the Rev. Mr. Fairclough."

When the secretary waited on Fr. Smith, as we gather from the report, the reverend gentleman refused to receive their letter for Fr. Neale, because he questioned the authority by which the trustees acted. And in this he was right. He, moreover, said that the communication should be signed by each trustee. When the signature of each member of the board had been obtained, with the exception of that of Capt. Nevett, Fr. Smith kept out of the way of the secretary and returned to Georgetown without the letter. All this is duly reported by the secretary. Fr. Smith had, no doubt, in the meantime reported to his Superior and been congratulated upon his tact in not making himself the letter-carrier of a self-appointed board of trustees.

At a stated meeting held by the trustees, Oct 27, the following letter from Fr. Neale to Fr. Fairclough, demanding possession of the church property was spoken of: —

"Being informed that his Grace, the Abp. of Baltimore, has been pleased to withdraw your pastoral care of Alexandria, after thanking you for your zeal manifested in the discharge of the powers I had placed in your hands, I am now obliged to recall those same powers. You will, therefore, Rev. Sir, deposit the keys of St. Mary's Church into the hands of the Rev. Stephen L. Dubuisson, residing at present, at Georgetown College, who will visit you for that purpose and from you receive the above keys for me and in my name, he being authorized by me to take possession of the property which I hold in Alexandria. My present ill health prevents me from waiting on you personally; I am now convalescent from a strong attack of the paralytic and the bilious complaint.

"With every sentiment of respect and thanks for the discharge of the powers I entrusted you with,

I am, Rev. Sir, Very respectfully,

(Signed) FRANCIS NEALE."

St. Thomas' Manor, Oct. 12, 1830.

This letter had been in the hands of the pastor for two weeks and, as was said before, had caused the resurrection of the board of trustees who were to wrest the property from the Society and persuade the Archbishop to remove the suspension of the pastor. Mr. Taylor's opinion had in the meanwhile been sought. He advised the pastor "to write to Fr. Neale and say to him that he acknowledged no right in Mr. Neale to the property; and ask him whether he demands it as having a right and title to it according to the deeds recorded in the clerk's office."[1] The pastor quickly complied with the advice, when the trustees added the weight of a resolution to this effect. Fr. Neale is requested in Fr. Fairclough's letter to answer in regard to his demand for the property, and this he does. He claims the property by reason of deeds on record, and concerning the power which he gave the pastor to act as his agent, he recalls to mind that this fact was stated to the congregation prior to

[1] Trustee Journal.

the building of the present church. "You were in my name and with my authority to make the addition. * * * * If it were not for the power given me by those deeds you find in the clerk's office, I would not have given you the power of attorney, etc."

The trustees held a meeting, Oct. 29, and passed a resolution to ask Rev. Mr. Smith on whose authority he acted; they say, however, that they are willing to receive him as pastor, provided he disclaims any interference with the church property. So that poor Mr. Fairclough is to be thrown overboard. Still the letter of Fr. Neale arouses them, and they resolve to bring suit for the property, which they would have transferred to the Archbishop and his successors in *trust* for the Catholic congregation of Alexandria. The trustees met on Nov. 1st, and the committee appointed to consult Mr. Taylor in regard to the suit against Father Neale made their report. They are requested to wait on Fr. Neale on hearing of his arrival, "and acquaint him of the resolution of the trustees to prosecute him in a court of justice, and endeavor to prevail on him to make a transfer of the church property to the Archbishop and his successors." A letter addressed to Fr. Smith in which the trustees express their willingness to receive him as pastor in case he urges no claim to the property, has been shown to Fr. Dzierozynski, who says "that things should go on as usual." The committee reported also that Fr. Dzierozynski would write to the Archbishop. The trustees felt that they should write too; hence it was "resolved that a letter be addressed by the trustees to the Archbishop stating a number of circumstances attending the removal of the Rev. Mr. Fairclough; relative to the church property, and praying the restoration of the Rev. Mr. Fairclough." There is no little plausibility tinged with cunning in this letter. It is evident, the trustees, by whom inspired we can easily conjecture, are eager to get rid of the Society altogether and to have a pastor of their own liking.

ALEXANDRIA, NOV. 1, 1830.

Most Revd. Sir,

We, the Trustees of St. Mary's Church, Alexa. beg in the most respectful manner to state some important facts relative to the distracted state of the great and respectable majority of the Roman Catholic Congregation, and indeed of the Town generally speaking.

In the first place—we profess ourselves as dutiful and obedient Catholics to you, our Spiritual Superior, and bow submissively to your orders (however repugnant to our feelings) inasmuch as your Grace's spiritual jurisdiction extends. We beg of your Grace not to think for a moment that the smallest idea of rebellion exists among us.

In the second place—We beg with all deference to your Grace to assure your Grace that in our opinion your Grace has been deceived respecting the Property of the Church and House adjoining. Your Grace has been informed that the Property in fee simple is vested in the Revd. Fr. Neale. It is true that the Deeds speak this, but then the monies which have from time to time been bequeathed, and donations and subscriptions to a very large amount, evidently prove that the legacies, donations, subscriptions, etc., were all intended for the sole use and benefit of the Catholic Congregation. We have taken counsel upon this subject and we are supported in the assertion.

Now we are informed that the Revd. F. Neale as a Jesuit cannot hold property even in Trust for any specific purpose consistently with the Institute of his Order. We are informed that the Revd. Father Dzierozynski has acknowledged this. The Revd. Mr. Smith has acknowledged this also. Now, if the Revd. F. Neale's heir die intestate the property may be alienated, or subjected to a long and tedious law suit, and finally, perhaps the property adjudged to his relations. All this is very painful. And this we wish to avoid.

In the third place—Religion has suffered severely from the late violent proceedings. A sensation has been created which will not easily subside. Many who were inclined to judge favorably of our religion have expressed strong sentiments of a complete opposite nature.

In the fourth place—This congregation has for years past before our late Pastor's, the Revd. J. W. Fairclough's, arrival, been subjected to a variety of Priests, one presenting himself one week, and another the next, etc., and for some weeks

none at all. Your Grace is well aware that confidence ought to exist between the confessor and penitent. This cannot be the case in repeated removals. We, the Trustees, judging of the future from the past, and dreading the consequences to ourselves and families, have determined that the possession of the Church and property shall be vested in your Grace and in your Grace's successors in Trust for the Catholics of this our Congregation.

In conclusion we beg of your Grace to consider the dreadful consequences which must necessarily take place if resistance be made. Your Grace's name and that of Mr. Neale must be dragged before a Court of Justice in no hallowed manner. To prevent all these sad scandals we would humbly propose that the Revd. Mr. Fairclough should be reinstated in his Pastorship, and that, if such were the desire of the Jesuits, one of their members should be appointed to assist him; and that the Revd. F. Neale should be privately induced to surrender any nominal claim which he may think that he possesses upon the property of our Church. We disclaim any interference in spiritual matters, in proof of which we have offered the keys of the Church to the Revd. Mr. Smith provided that he in accepting of them disclaim any interference in the temporal concerns of the Church, which terms have not been accepted. It is now we believe in your Grace's power by adopting the above measure, to put an end to the scandals which have been produced.

We and the whole Town can testify to the ready obedience and edifying deportment of the Revd. J. W. Fairclough upon receiving his orders from your Grace. The Revd. Mr. Smith testified to it himself before a third person; so that we hope that this will operate in his favor for receiving from your Grace a restoration of his faculties.

We are, your Grace,

Your Grace's Most Obdt. Servts.

Signed by

J. C. Généres, Js. D. Kerr, Ed. Smyth, Wm. Egan, John Roach.

Absent from Town, in Baltimore, J. Nevett.

THOS. POINCY,

Sec. Pro tem. of the Trustees of St. Mary's Ch.

I know not how this letter was received by Archbishop Whitfield. From what happened afterwards I judge he was not over pleased with its contents. The trustees were not idle in the meanwhile. The committee appointed to wait

on Fr. Neale made their report. They said "that the committee waited on the Revd. Gentleman and that he was determined not to give up his right to the property as vested in him by law; that he would not make a transfer to the Archbishop; that if the property were not given up to him, he would have to use such means as would get it. The Revd. Gentleman denied of any legacies left to him in Trust for the congregation, but that they were left for any use that he might chose to apply them."—Mr. Kerr of the same committee reported an interview he had with Mr. Taylor, who now recommended a new policy. The trustees, enjoying the nine points of advantage coming from possession, are to let Fr. Neale bring suit for the property. And thus the trustees were engaged on Nov. 5th.

The Archbishop is criticised at a meeting held, November 8th, for not answering the letter of the trustees. "They consider that the Archbishop has treated them with great contempt and that they feel themselves much aggrieved in consequence;" so runs the resolution. At the same meeting a committee was appointed to "wait on Mr. Taylor or Mr. T. F. Mason, and inquire if it be necessary for a bill of injunction on the property, and, if so, to obtain it forthwith." The committee reported, Nov. 10th, that Mr. Mason had said that an injunction was not necessary. At this time the trustees were about to pass a resolution against Fr. Smith, who was to be informed "that he should have nothing done in the church or sanction anything that might be done therein without the authority of the trustees." This bold measure was deferred. At the next meeting, Nov. 12th, it was passed with the amendment "except those things only which are connected with the discharge of his clerical functions." This is strong language from laymen who were not even recognized by the State law, who on the strength of a few resolutions had deluded themselves into the belief that they could dispose of the church property as they liked.

Capt. Nevett who had been appointed to wait on the Archbishop concerning the letter of the trustees of Nov. 1st, and which had not been noticed by his Grace, reported, Nov.

19th "that he had not seen the Archbishop, but that he had had an interview with the Revd. Mr. Damphoux, and stated to the Revd. Gentleman the object of his visit to the Archbishop. The Revd. Gentleman observed that he did not know that the Archbishop had received the letter of the trustees and thought that the Archbishop would not have treated it so indecorously as not to have replied to it. The Revd. Gentleman advised Capt. Nevett not to see the Archbishop; that he himself would see him and inquire into the subject."

"The Revd. Mr. Fairclough," says the Journal of the trustees, "had been requested at a previous meeting to write to the Revd. Father Kenny[1] and invite him to Alexandria in order to lay before him all the documents in his possession regarding the property of the church, in order to effect, if possible, a peaceable adjustment of the property." The letter to Fr. Kenny is dated Nov. 16th, and reads as follows: "I am truly pleased," writes the pastor, "to hear of your arrival in the District, as I expect much from you, inasmuch as regards the convulsed state of things in Alexandria. You must already have heard of the Archbishop's determination respecting myself. But that is a matter of small import. The main question is property. Father Francis Neale claims all the property as his own; this the congregation disputes, and unless the affair be amicably settled it must come before a Court of Justice. Having known you in England and America as a man of sterling honour and impartiality, I hail with feelings of no common kind your arrival at this critical juncture. I would have visited you in person at the college, but my present feelings would not consent: besides I have a quantity of documents to expose to you upon which you may form a correct judgment. Could you, Revd. Sir, make it convenient to visit me next Friday evening and spend the night with me, so that every necessary explanation might be made both for your satisfaction and mine? Be pleased to let me know by post, if this arrangement will suit you."

[1] Father Peter Kenny, then acting as Visitor.

Father Kenny replied to this letter Nov. 18th from Georgetown College:

"Revd. Dear Sir, I learned at Baltimore the unhappy state of things at Alexandria. It most sincerely grieved me to find you at issue with Father Francis Neale; but still more so to hear the Archbishop say, that he had withdrawn your faculties, and that he was determined not to restore them, though he had been solicited to do so by some of the inhabitants of Alexandria. I cannot express the affliction which this news gave me. To displease him and to oppose your old friends were not the deeds, that I expected to hear of you. Though the circumstances under which we meet diminish very much the gratification, which I should feel in seeing you, yet as you seem to hope for some good from the interview, I will be with you to-morrow, and happy shall I be, if the result prevent further dissension and disedification. Your obliged and faithful friend,

Peter Kenny."

The interview with Fr. Kenny was unavailing. In the Journal of the trustees "Rev. Mr. Fairclough reported that he had an interview with Revd. Father Kenny and that he had declined having anything to do in the affair, leaving it entirely to Mr. Neale to act as he pleased, and refused to look into any of the documents which the Revd. Mr. F. wished to lay before him. The Revd. Mr. Fairclough proposed to the Revd. Father Kenny that the Archbishop would send a pastor who was not a Jesuit, and that the congregation would place him in possession of the property without the least difficulty." On hearing this report, the trustees approved highly of the proposition made by the Revd. Mr. Fairclough, and passed a resolution to that effect.

Thus on Nov. 19th, 1830, the contest was dragging its slow length along. My readers are as tired of it as I am; but this dispute is a part of the history of St. Mary's. The trustees had planned to remain in possession and leave the

writ of ejectment to Fr. Neale. This good Father[1] in the interests of the Society and for the benefit of our holy religion did not hesitate to take measures against the trustees, or more properly, the pastor, who was acting through them. The trustee system is a bad one always; but in the present case where the trustees were self-appointed, without legal existence, time was not to be lost in treating with them. Accordingly on Dec. 2nd a writ was served on the Rev. Mr. Fairclough, by the U. S. Marshal of the District of Columbia. The document was of this tenor:

"*District of Columbia,*
County of Alexandria, } To wit:

"Whereas the Revd. John Smith of said county, agent of the Revd. Francis Neale, and parish priest of the Catholic church of St. Mary's in Alexandria in the county aforesaid hath this day complained on oath before me Adam Lynn, justice of the peace for the county aforesaid, that the Revd. Joseph W. Fairclough of said county, unlawfully and forcibly holds him out of possession of the church of St. Mary's in Alexandria in the county aforesaid and Presbytery adjoining with appurtenances belonging thereto, and prays to be put in possession of the same, these are therefore in the name and on behalf of the United States, to require you to cause to come before me twenty-four good and lawful men, of the county aforesaid on Tuesday the 7th inst. at 11 o'clock, at my office, to inquire upon their oaths of such things as shall then be enjoined them touching the said unlawful and forcible detainer, and also to require you to

[1] Fr. Francis Xavier Neale was born in Charles County, Md., June 3rd, 1756. He made his classical studies like his brothers, Leonard and Charles, at St. Omer's; afterwards he went to the "Academy" at Liége which during the suppression continued for a time the good work of the English Scholasticate. Having been ordained, he left Liége, April 3rd, 1788, and returned to America and served on the old Missions of the Society in Maryland. He was a prominent member of the "Select Body of Clergy" under the "Corporation of the Catholic Clergy of Maryland." When permission was obtained by Archbishop Carroll to establish a novitiate, one of the first to enter the Society on the feast of St. Francis Borgia, Oct, 10th, 1806, was Fr. Francis Neale, and at the same time he was made Master of Novices, having under him, Br., afterwards, Fr. John McElroy. There is in the Alexandria residence a fine portrait in oil of Fr. Neale. He died at St. Thomas' Manor, Dec. 20th, 1837.—*See Recollections.*

summons the said Joseph W. Fairclough then and there to attend to answer the said complaint, and have there this warrant.

"Given under my hand and seal this 2nd day of December, 1830. ADAM LYNN."

To the Marshal of D. C.

This writ[1] gave no little annoyance to the trustees. It settled the point about their legal existence—they were ignored, and Mr. Fairclough had to answer for his trespass. On Dec. 3rd two resolutions were recorded. The trustees disclaim having used any unlawful and forcible means to keep the Revd. John Smith "out of the possession of the church" and house adjoining; that the church has been open to the said Revd. John Smith from the time of his arrival. They seemed to forget that any means of keeping the rightful owner from the full benefit of his property is "unlawful and forcible." They were of the opinion that as long as they did not shoot at or threaten Father Smith, though they had annoyed him quite effectually, nothing unlawful and forcible had been done. The trustees also complained that Fr. Smith had never yet exhibited to them "his authority from the Rev. Francis Neale as his agent." In this Fr. Smith was right, for they were not the former agents of Fr. Neale, but Mr. Fairclough was one, and on him the proper notice had been served.

We find the trustees again assembled on Dec. 10th to take measures for the good of the cause. Mr. Zachariah Nicholas was authorized to take the keys of the church and house if Revd. Mr. Fairclough wished to absent himself.—The proceeding of the writ served on Rev. Mr. Fairclough having been stayed by the authority of the Chief Judge, and the Judge's opinion in regard to the demand of an Injunction having been deferred, it was "*resolved* that if the said

[1] In our Catalogue for 1829 it is noted, "that the Society has a house and church in Alexandria, D. C., in the care of a secular priest, for some years back, and up to this time he cannot be induced to give them up." It would seem that Fr. Fairclough received another summons besides that of Justice Lynn, and, perhaps, had treated it with contempt.

injunction be granted to-morrow or any time thereafter, that a committee of Messrs. Kerr and Egan wait on the Revd. Mr. Smith to complain of the remarks he made on the last Sunday regarding the trustees; and request him to desist hereafter from anything of the kind in the church." I don't know what Fr. Smith said in church, but most likely it was no more than the trustees richly deserved.—Mr. Egan was appointed treasurer "to receive such sums as may be given to him by individuals for the purpose of feeing the counsellors at law; and of defraying any other expenses that may accrue in sustaining our claim in law." Messrs. Kerr and Smyth have to see to the disbursement of the money.

For Dec. 17th I find the following entry in the Journal: "The trial took place last Monday, but not having terminated satisfactorily, a new trial was ordered for this day. Our counsellors, Taylor & Mason, obtained a *certiorari* from the Chief Judge, which superseded entirely the trial and confirmed the Revd. Mr. Fairclough in possession." This triumph was brief, as the ejectment was finally granted by the United States Circuit Court.[1] And this ends the affair. Fr. Fairclough, as always happens in such cases, had his party in the congregation who presented him with an elegant gold chalice on his departure for England. Fr. Smith succeeded him in February, 1831.[2]

THE FIRST RESIDENT PASTOR OF THE SOCIETY.

Fr. Smith the first member of the Society who, as resident pastor, took charge of the congregation had a difficult work to do, and, from the accounts that have come down to us, did it well. "The Rev. John Smith," writes Mr. Carne, "was an eloquent and whole-souled Irish Jesuit,[3] who, though he assumed the pastoral charge under circumstances of a most difficult character, yet, by his zeal and

[1] Carne, p. 6.

[2] Revd. Mr. Fairclough labored for many years, says Mr. Carne in his native country in the duties of his sacred ministry. No doubt, he had become a sadder and a wiser man by his experience in Alexandria.

[3] He made his theological studies in the U. States.

charity healed, in as large a measure as possible, the breach which had been created among the Catholics, and by his intrepid discharge of duty during the cholera epidemic of 1832 as well as by his free and engaging manners, won the respect and esteem of the entire community." Fr. Young writing to Rev. Father Ryder, in a letter we have already quoted, speaks of the hard task marked out for the zeal and charity of the new pastor. "Rev. Mr. Smith was commissioned," says Fr. Young, "to take possession of the church and property in the name of the Society. There were many unpleasant difficulties attending the transaction. A great blow was given at that time to religion in this place from which she has hardly yet well recovered. God speed the realization of the prospect which now seems to brighten before us. It was during Mr. Smith's residence here, that the Sisters were established, in Alexandria, and a respectable school for boys."

The Sisters of Charity purchased a house on the corner of Fairfax and Duke streets, where they opened a boarding and day-school which for a time was well patronized. The Sisters erected also a small frame building on Fairfax street on a part of their lot, and began a free school for girls. We must not suppose that Fr. Smith in training the young gave all of his attention in the line of education to the girls, as he felt, as all should feel, that the boys have pressing needs in this respect, and in truth are exposed to far greater temptations of losing the faith from ignorance of it. He purchased the property on the northwest corner of Duke and Royal streets, and with the assistance of Mr. Joseph Brigdon, a pious layman, "built the old St. John's Academy and established that school on a firm basis, using his own house as a boarding-house, and drawing students even from Philadelphia." This school,[1] though not long in the hands of the

[1] I have before me a printed programme: "Premiums distributed at St. John's Academy, July 28th, 1838," for reading and spelling, geography, English and Latin grammar, arithmetic, mathematics, classes in Virgil and Cæsar, the French language, and writing. Another programme, July 25th, 1850, tells us twenty-eight speeches were delivered, the exercises ending with the distribution of prizes. Does not this remind us of the olden time? Then the

Society, has continued down to the present time, and is now in a flourishing condition under the charge of Mr. Richard Carne, whose sketch of St. Mary's we have so often quoted.

During Fr. Smith's pastorship immigration began to reach Alexandria in consequence of the work on the Chesapeake and Ohio Canal. Many Irishmen with their families settled in the city and soon became the larger portion of the congregation. The pastor was glad to see them and labored zealously in their behalf until he severed his connection with the congregation, which took place in June, 1838.[1] During Fr. Smith's stay in Alexandria the Fathers at Georgetown helped occasionally. I find in the baptismal records three entries made by the venerable Father Curley of the College, fifty years ago. I notice also that Fr. William Grace was at one time the assistant of the pastor,[2] and taught classics in the Academy in 1837 and 1838.

exhibitions began (infandum jubes renovare dolorem?) as early as 9 o'clock in the morning and were kept up with speeches of the students, addresses to Societies, distribution of prizes and diplomas, and farewell advice to graduates and the rest of us until 2 o'clock in the afternoon or later, perhaps. All this was done near the Calends of August. And I believe people enjoyed it; they liked public speaking. The young collegians cherished the ambition of becoming orators, and parents desired to see their sons excel in declamation. The effect was good and showed itself in many ways. In this practical age since the war, we can scarcely fill a hall with people, though our programme is cut down to the shortest limits of time—an hour or two—and our speakers do not philosophize on the known and unknown. The truth is there is now a shorter route to money and favor than by the cultivated intellect and the eloquent tongue.

[1] He left the Society about this time, "and," says Mr. Carne, "labored faithfully in one of the churches in Brooklyn, giving his life for his flock in visiting the emigrants afflicted with ship fever."

[2] The record of funerals has the following entry by Fr. Smith in 1831: "At the house of Mr. Edward Smith who had afforded him a refuge in his later years, Pierre La Croix in his 88th year, probably the last surviving soldier who served under Montcalm, the best general of the French, who with a superior force defended Quebec against Wolfe when they both fell on the field of battle. La Croix was then 12 years of age, a drummer in one of the French regiments. He afterwards served during the revolutionary war, spoke often of the bravery of Montgomery who fell under the walls of Quebec. La Croix was a *soldier* and he died a *christian*, professing the faith of the true Catholic Church of which his name, *the Cross* was an emblem. The writer has often greeted him in passing, and he was a real sample of the old French regime in native courtesy."

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS,

FROM AUG. 31ST TO DEC. 22ND, 1884.

FAIR HAVEN, CONN.—Fair Haven was till very recently a separate town, but, now, it forms part of New Haven. New Haven is one of the most important cities in the State, as it is one of the handsomest cities in the whole country. The private residences are especially beautiful, and the streets are shaded with lofty elms. From the numbers of these trees, New Haven is often called the "City of Elms." Yale College, one of the oldest institutions in the country, is one of the great ornaments and attractions of this city. It is said, that its scientific course holds the first place among all the colleges and universities in the States.

There are six Catholic Churches in the city, all having large congregations. This is most remarkable, when we remember, that when Fr. Fitton, one of the pioneers of Catholicity in New England, undertook to build a church for the few Catholics in the place, no one would sell him the land. When by some stratagem he succeeded in purchasing a site, the Protestant carpenters all refused to work for him. Not very many years have elapsed, and now the Catholics of New Haven number nearly one half of the population. They have not only large and well finished churches, but excellent parochial schools attached to all their churches. Here I think I am safe in saying, that the priests of Connecticut take a more lively interest in religious education than any others in New England. Not only do they erect schools, but they seem to follow up their working.

Fr. Mulholland is the Pastor of St. Francis Church, in which Frs. Maguire and Macdonald opened the first mission of the season on the 31st of August. The mission lasted but one week. As the mission was asked only for the men,

of whom we were told there were about 1000 in the Parish, we did not suppose we would have very laborious work. To our surprise, we found we were supposed to attend to the women and children as well. With the mission set in the warmest spell of the season. With the intense heat, poor ventilation and the church packed even into the sanctuary, the work was most oppressive and it was with great difficulty the Fathers were able to bring the mission to a close. With scarcely any assistance from the priests of the House, 1800 Confessions were heard, and 2000 received Holy Communion. Many went to Communion a second time on account of the *Triduo* previous to the 8th of September.

Fr. Mulholland has a beautiful Parochial School under charge of the Sisters of Mercy. He devotes much of his time and attention to it, and, though open only a couple of years, it has already done much good. One thing we could not help noticing. It was the excellent discipline and behavior of the children. The manner in which the Sisters brought them in and out of the church was admirable. Though about 700 in number they pass by the church to and from school without the least noise, whilst the majority of them enter the church morning and evening to make a visit to our Lord. I have never anywhere seen children that gave such satisfaction as the children of Fair Haven.

Fair Haven, Vt.—On Sept. 14th, Frs. Maguire, Langcake, and Macdonald opened a mission in Fair Haven for Fr. O'Carroll. This mission lasted but one week. Two Fathers would have easily sufficed for the work to be done here; but the Pastor wished to make the mission more solemn and to enable us to do our work in the Confessional more thoroughly. He was right, for after all it is in the Confessional that the great work of the mission is to be done. Here it is that the sores of the penitent are to be healed, and such advice to be given as may prevent a relapse and insure a permanent cure. In small missions we can so do our work, that the fruits may be more lasting. In large missions, this is not easy. With a band of four men,

often without any other or else very little assistance, with about from six to ten thousand penitents to hear in 14 days, we have to rush confessions more or less. It is often simply a question which is best to be done: To send all away in the grace of God without being able to take the time needed to more likely effect a lasting conversion; or else devote all your time to about one half of the people and at the close of the mission send the balance away in their sins with a strong probability that they may not go near a Priest till the next mission? So I say again, there is much satisfaction in a small mission. Accustomed as we are to the wickedness of the large cities, it was a pleasure for us to pass a few days with the good people of Fair Haven. It was very edifying to see many of them walk three or four miles twice a day. Many Protestants attended the evening sermons, but it would require more than ordinary logic and grace to convert some people, and so we had no conversions.

As fruits of the mission, we may count 1178 Confessions, 900 Communions; many came to confession from adjacent Parishes in the State of N. Y., distant only a mile or so. The second week our band was increased by the arrival of Fr. McCarthy; and during this week we gave four missions in four small succursals of Fair Haven, and all returned to Fair Haven on Saturday of the second week to assist at Confirmation to be administered by Bishop Goesbriand on Sunday. Sunday was a great day for the people of Fair Haven. The Church was packed; a solemn High Mass was celebrated; the Bishop himself preached, and after Mass administered the sacrament of Confirmation to 111 candidates. Fr. O'Carroll at the close ascended the pulpit and gave a statement of the good work done by the missionaries during the preceding fortnight and very handsomely thanked them for the results thus obtained. The Bishop treated us very kindly, and told the Pastor he should invite us back in the course of a year or two.

Fr. O'Carroll is a zealous and hard working man. He has erected in Fair Haven a very beautiful Gothic Church about 170 feet long, and also erected or bought four other

churches in the outlying missions. There is scarcely any debt on any of them. The interior of the Church at Fair Haven is very elegantly finished. The frescoing is, perhaps, not of a very high order of art; but it is, what is much better, calculated to inspire religious sentiments. The mysteries of the Rosary and the chief events of our Lord's life and other lessons drawn from the Bible are most instructive. Indeed, one is surprised to see such a magnificent structure in a small village of 2500 inhabitants. The Protestants of the town are proud of it, and invariably bring strangers to see it. The Catholic population of Fair Haven is chiefly Irish with a good sprinkling of French Canadians. The latter attended the mission very faithfully, and the Pastor speaks of them in the highest terms of praise. Most of the people in this part of the country work in the slate and marble quarries, for which this part of Vermont is famous. The marble and slate are exported to all parts of the country. They marbleize slate with such perfection, that it is most difficult to distinguish the slate thus worked up, from genuine marble; and many, no doubt, buy marbleized slate thinking it to be marble.

One thing that struck me in Fair Haven, was that the people were very *tall.* On inquiry I learned that the Vermonters are noted for being *tall.* I suppose the mountainous country along with the bracing air may have something to do with the growth of the people.

Castleton, Vt.—Frs. Langcake and Macdonald opened a mission in the Catholic Church at Castleton on Sunday the 21st Sept., and closed it on the following Wednesday evening. This place forms part of Fair Haven Parish. Fr. O'Carroll told us we would have about 250 confessions; but at the close of the mission we had 430 Confessions and 380 Communions. The attendance was very large, considering the Catholic population. Some came ten and twelve miles. No one could tell where the people came from. Many had been scarcely looked upon as Catholics; many had never been seen in the church before; and many now

turned up who neglected to make two previous missions given in this church. A great number, who lived at some distance from the town came to the Mass in the morning and remained about the church the whole day. One poor old widow had a very wild son, who had not been to confession for years. He left home some twelve months ago, and the poor mother did not know where he was. When she heard the mission announced she began to pray and had her friends pray that he might return and make the mission. On our arrival, she asked us to pray for her intention. To her great joy, her son returned on the Monday after the mission opened. It appears that he made up his mind only on Sunday to go home to his mother, and finding a mission going on, he had the grace to make it, thereby filling the heart of his good mother with great consolation.

The Protestants attended the mission in larger numbers than in any place we have as yet been. Three ministers with their wives attended every evening. We did not hear what they thought of what they heard. A little scene somewhat unusual in a Catholic Church occurred one night during Fr. Langcake's sermon. The Father, seeing the great enthusiasm of his audience, made some good hits and after one more than usually good, the audience right heartily clapped hands. The Father was obliged to interfere and stop the applause.

Castleton was organized as a town in 1777, and is the oldest town in the State of Vermont. As Castleton is the oldest town, so the old Catholic Church, still standing, is the oldest in the diocese. The present church, a large and very comfortable building, was a few years ago one of the leading Protestant Churches of the place; but the congregation dropped off and Fr. O'Carroll purchased it at a great bargain. Opposite the old church some forty years ago, stood a Medical College, at that time a very flourishing institution. One Saturday night, some of the students placed a corpse on the steeple with a chaplet of potatoes around its neck. The Irish, on observing it Sunday morning as they gathered for Mass, were shocked and very indignant, and were about

to destroy the College and to deal summary punishment to the perpetrators of this shameful outrage. The priest interfered, and calmed them down, telling them that God himself would punish these wicked youths in his own good time. The priest was right. One after another, they died an unnatural death; one cut his throat; another was shot by a friend; another, found dead in a lonesome place, and so with the others. One still survives, and he has been paralyzed, walking around on crutches for the past fifteen years. The Catholics fully expect to see something worse happen to him before his death, though they regard his present infirmities as a just punishment for his co-operation in this outrage.

There are two literary characters in Castleton, whose acquaintance we formed during our few days' sojourn. One of them is *Jimmy Carney*, the Irish poet, as he is familiarly called. Jimmy can neither read nor write, and his songs are popular, not on account of their literary merit, but because he sings them well, and generally makes some of the well known young ladies the subjects of his muse. Some of these young ladies were so much annoyed at the liberty Jimmy had taken with their names, that they came to us, to see if there was any possibility to get redress from him. It was too late, however. Some of Jimmy's friends had his songs published in a small book, and they are now sung all around those parts. The book is titled: "A complete collection of songs of Jimmy Carney, as composed and sung by that Gentleman in the hotels, groceries, markets, stores, shoemakers' shops, private residences, church sociables and other places of entertainment."—He winds up a piece on the Bomaseen Hotel, in which we lodged whilst in Castleton, thus:

> "You may travel the West, likewise the East, with North and South all round,
> And I'll bet you a pound, 'mid the Yankee race, nowhere can such a place be found;
> The praties are sweet, the grog is strong, the table the best ever seen,
> So strangers all, both great and small, come to the House called Bomaseen."

The other literary character boarded in our hotel. The following list of titles appended to his name in the title page of a pamphlet will be a sufficient notice of him: "History of

. . . . compiled by G. D. Spencer, First appointed agent of Virgil & Co's New National Express; Operator of the Canada and Troy Junction Telegraph Co. in St. Alban's; formerly organist in the Congregational Church, Castleton; graduate of Castleton Seminary; clerk in a Dry Goods Jobbing House in N. Y.; merchant at Castleton; Cor. Sec. of Y. M. C. A., Fair Haven; correspondent of various newspapers; Sec. of the Rutland Co. Merino Sheep Producers' Association; a foe to tyrants and an upholder of liberty; a lover of right and a hater of meanness."

West Castleton, Vt.—Frs. Langcake and Macdonald, having driven from Castleton, a distance of six miles to West Castleton, on Thursday morning, found on their arrival at 9 A. M., the handsome new church crowded with the good people of the place, and that, too, notwithstanding quite a heavy rain. Mass was said and the mission opened. Immediately after the sermon there was a rush for the confessionals. We had at the close of Mass on Saturday morning 280 Confessions and 250 Communions. Every one in the place made the mission. The Catholics of this place formed a settlement by themselves; and in any part of the world it would be hard to find a people so good and virtuous as those of West Castleton.

The church is situated on the borders of Lake Bomaseen —one of the most beautiful sheets of water on the earth. It is nine miles in length and two and a half in its greatest breadth. The word "*Bomaseen*" means *beautiful waters*, and the name is a proof that the savages had a keen appreciation of the beauty in nature. In the middle of the lake is a pretty island, covering about ten acres. On this island, well covered with trees, is a very fine hotel, the resort in summer time of many visitors—even from N. Y. The island is called Taghkannuc after an old Indian Chief of this name, whose daughter was buried at the foot of a large pine tree, which is still standing on the island. The lake abounds in various kinds of fishes. Among others, I may mention salmon-trout, pickerel, swago bass, rock bass, perch, bull-

head or pout, eels and white fish. Salmon-trout weighing 18 lbs., have been taken here; pickerel weighing 30 lbs., have been taken; but the usual weight is from 18 to 25 lbs. There is also excellent sport for the hunter on and around the lake. With the grand scenery surrounding the lake, I do not think of any more beautiful spot.

I might say with Jimmy Carney, the poet of Castleton:

> "You may travel through all America and Europe also,
> Through Asia and through Africa you may likewise go;
> But no where in your travels will you find a spot, I ween,
> To compare in beauty and grandeur to our Lake, called Bomaseen."

Poultney.—At the end of the week's mission in Fair Haven we divided our forces, Frs. Langcake and Macdonald moving on Castleton and West Castleton, and Father Maguire and I on Poultney and Middletown. The latter began operations at Poultney and continued until the following Thursday morning. The people came not only from the village and immediate environs, but also from distances of ten and twelve miles, and from across the border from the Albany diocese. The very first day a gentleman came to ask a private interview, and on its being granted, stated that for some years he had abstained from the Holy Table, because he was unable to believe in the Infallibility of the Pope, which he thought a doctrine never taught, or, held by the Church prior to the Vatican Council. He quoted Catechisms, works of controversy, such as "Hughes and Breckenridge," "Purcell and Campbell," etc., and the letters of Pope Honorius. A long half hour had passed ere he struck his colors and went away with a lighter heart and step than when he came.

The work at Poultney was almost incessant. The attendance at the evening service was so large that not even standing room could be had, and many had to listen at the windows and from the sacristy. The number of Confessions heard at Poultney was about 630. Sixty were prepared for Confirmation and received that sacrament the following Sunday at the hands of Bishop de Goesbriand, of Burlington. When we arrived at the church we found it already

full and a large number in the church-yard. We then brought the children out into the church-yard on the hill-side and drew them up in three parallel lines, one behind the other and a few paces apart. Before them stood the Bishop with Fr. Carroll and Frs. Macdonald and McCarthy and "stante vulgi corona." Above, was a cloudless sky from which the sun poured down his beams and flooded everything with brightest light; below, a feast for an artistic eye in the little girls dressed in spotless white contrasting with the many-hued attire of the spectators, and the venerable prelate clad in sacred vestments. The Bishop's address had a military ring about it. Indeed the long lines of confirmandi made one realize that these were being incorporated into the soldiery of Christ. The sacrament was then administered and the touching and picturesque ceremony brought to a close. F. McC.

Middletown, Vt.—On Thursday morning we set out for the above-named village situate high up in the mountains, and a favorite resort for those who can afford to flee from sultry cities to drink in the sweetness of the mountain air. We found the people waiting for us at the church (a new one) and, after a short delay, I offered up the Holy Sacrifice. The greater part of the day was spent in the church, or, in converse with the good people, some of whom came from a distance and remained in the village until after the evening service. Here we had but 70 Confessions; and twenty-four hours after our arrival we took our leave and returned to Fair Haven. We regretted the shortness of our stay, as we felt sure, three or four days could have been spent among these people, who showed excellent dispositions. F. McC.

Norwich, Conn.—Norwich, bounded on three sides by water, claims to be the most beautiful city in New England, and hence, is familiarly called "the Rose of New England." I may say it deserves the pretty title. Whilst the greater portion of the city is peculiarly handsome, there is no part

of it that is *shabby*. Many of the citizens are millionaires. The Protestants are noted for their bigotry, and when Fr. McMullen, about fifteen years ago, purchased a lot for a church on Broadway in the most fashionable part of the city, a large amount was offered to recover it; and when this was refused, an appeal was made to the State Assembly to stop the erection of the church. The church went on, and stands to-day a proud monument of the piety and generosity of the good people of Norwich. It cost over $300,000, and is regarded as one of the finest Parochial churches in the whole country. The rectory is a very palace, and the new school, erected two years ago at an expense of $49,000, is a magnificent specimen of school architecture. This is, perhaps, the finest church property in New England, and what is most worthy of note is, that, though having cost nearly $400,000, there now remains only a small debt of $40,000, which the Pastor means to cancel in four years.

St. Patrick's, the name of the parish church, is situated in the centre of the city, whilst the majority of the Catholics live in the outskirts, notably at two points—Greenville and Bean Hill—the former two miles and the latter a good mile from St. Patrick's. On Sundays, Masses are said in chapels in these places for the accommodation of those who do not wish to go to St. Patrick's Church. During the mission, all the exercises were held in the principal church, and the attendance was excellent, many walking from the neighboring parishes several miles night and morning. Many of the most respectable Protestants attended the mission, and among others Chief Justice Parker. Much good was the result of this mission, and many hardened sinners made their peace with God. Among them was one who had not been to confession for over 30 years. Though several other missionaries had even gone to his home to talk to him, and though various priests used all their powers of persuasion to get him to approach the sacraments, he invariably resisted the grace of God and proposed doubts about religion, which no one seemingly could answer to the old man's satisfaction. On Tuesday of the second week, the old man of his accord

came to the church and met one of the missionaries, who, luckily, got a hint from one of the assistants who he was. He at once began to expose his doubts, when the Father, after telling him how glad he was to meet him, expressed his regret that he had not then time to solve his difficulties, but he invited him to hear Fr. Maguire's sermon that evening on *Confession*, and, if his doubts still continued, to call on him towards the end of the week. To the great surprise of this Father, the very next evening the old man came to his confession—the grace of God took possession of his heart—his doubts had all disappeared and he went home a happy man.

Fruits of the mission 5,600 Confessions; 6000 Communions; 15 adults prepared for First Communion; 55 Confirmed; and 2 converts received into the Church, whilst a few others were left under instruction.

St. Mary's, Boston.—On Sunday, the 26th Oct., Fathers Maguire and Macdonald opened a week's mission in this church for the Married Men's Sodality on the invitation of Fr. Reid, its zealous Director. Though missions and retreats are quite common in this church, and though this was the week preceding the Presidential election, the attendance was, nevertheless, excellent both morning and night. About 2000 men approached the sacraments during the week.

As a result of the mission, Fr. Reid received 180 recruits for his Sodality, which now numbers over 700 members. This Sodality is doing excellent work, and it is, indeed, hard to find such a body of good men as belong to this Sodality. It is a truly grand sight to see them on their Communion Sunday receive in a body. Fr. Scanlan was not idle during the mission. He, too, had an eye to business, and had arrangements made to have one portion of the church reserved for his young men, who turned out nobly. A large accession of new members to the Sodality of young men was the gratifying result. Experience teaches all, who have anything to do with parochial work, that Sodalities are the very life and soul of a parish. This the Fathers of St. Mary's

seem to thoroughly understand, and I have no hesitation in saying, that, though this parish cannot be by any means called a very large one, still its Sodalities, at least in numbers, stand second to none in this country.

Since the appearance of the last number of the WOODSTOCK LETTERS, the new school of St. Mary's, built at a cost of about $75,000, has been opened. This school is an addition to the Boys' school, and is a building of four stories 105x70. The old building is three stories high 75x50; so that the entire length of the parochial school from Cooper street to Stillman street is 180 ft. The school contains 24 classes, capable of accommodating about 1800 children. The actual number attending school is about 1500. The girls are in charge of the Sisters of Notre Dame, and the boys are taught by competent young ladies under the direction of Fr. Byrne, who takes a lively and active interest in the work and is fast improving the order and discipline and progress of the children. The upper story of the new school is a hall, having a very capacious gallery. This hall is quite handsome and has a seating capacity of 1300; but many more could be easily packed into it. On Sunday afternoon the children meet here for instruction and Benediction of the Blessed Sacrament.

The lower flat of the Boys' school, 75x50, has been fitted up by Fr. Scanlan for rooms for the young men. The young men are this Father's pride and he is working hard for them and with excellent results. These rooms are very compact. The largest is the Gymnasium, well equipped with various means of promoting the bodily education. Near this room, we have a Billiard, a Pool and a Smoking Room, all nicely and tastefully gotten up. The Reading Room and Library, stocked with excellent books and papers and periodicals, is at some distance from the Gymnasium and quite retired. These rooms are free to members and open only to them. At night when they are lit up, they are very comfortable and attractive, and, situated as they are in the centre of the parish, they are well attended.

St. Mary's Parish is now well equipped. With its mag-

nificent church, its large and comfortable house, and its excellent schools, nothing more is now needed for the spiritual welfare of the people in the way of buildings. Much credit is due to Fr. Duncan and the other Fathers, who have taken part in this noble work. St. Mary's has ever been a model parish, and has accomplished much good in Boston. The fine results achieved by our Fathers in this parish are not only the good done within the parish limits; but their example has stimulated others.

ST. DOMINICK'S, PHILADELPHIA.— Whilst the mission at St. Mary's was going on, Fr. Langcake was giving one in St. Dominick's, a small parish a few miles outside of Philadelphia. He was much pleased with the result of his labors in that place; 550 confessions were heard, and this number included, I believe, all the communicants of the parish. Eden Hall, the grand boarding-school of the Ladies of the Sacred Heart, lies in this parish. The Pastor, Fr. Wall, is chaplain of the convent.

BROOKLINE, MASS.—On Sunday, Oct. 26th, I was called to Brookline to give a week's mission for men in the Church of the Assumption, of which Rev. L. J. Morris is Pastor. The sermons were well attended throughout; but the confessionals were not crowded owing to the fact that it was the week before the Presidential elections, and processions and meetings in the interest of the several party candidates proved too strong an attraction. The number of confessions heard was about 420. Thus my labors were light. My stay in Brookline was made pleasant by the genial companionship of the zealous Pastor. One of the fruits of the mission was a not inconsiderable increase in the membership of the Sodalities. F. McC.

WHITEHALL, N. Y.—At the end of the second week (Nov. 23rd) of our mission in Troy, Fr. Maguire sent me to give a week's mission in Whitehall, a town situated at the southern extremity of Lake Champlain. I found there a large brick

church and Pastoral Residence, both built by the energetic Pastor, Fr. John McDonald, who has been in charge of this congregation from the time of his ordination sixteen years ago. His people are for the most part natives of that country, and possessed of much shrewdness and intelligence. They came to the exercises very faithfully, in spite of stormy weather. On the closing night the church was very full, owing to the presence of a large number of non-Catholics. The number of communicants in the parish is about 500. Of these 425 approached the Sacraments. A Sodality of the Blessed Virgin was organized, and began its career with a membership of fifty. The Pastor was so good as to declare himself more than satisfied with the results of the mission. F. McC.

St. Joseph's, Troy.—Frs. Maguire, Langcake, McCarthy and Macdonald opened a mission in this church on Nov. 9th, and finished it on the 23rd. This church was commenced by Fr. Havermans, an ex-S. J., in 1847. Fr. Havermans has been through life a very zealous priest, and in Troy has built several churches, and is to-day the earnest and indefatigable Pastor of St. Mary's, the fashionable church of the city. St. Joseph's came into the hands of the Jesuits about 1848, Fr. Verheyden being the first Pastor. He said Mass for some time, I was told, in the basement on the bare ground, and it is said that his first Christmas collection amounted to the enormous sum of $1.50. At that time, there were but very few families in what to-day constitutes the excellent parishes of St. Joseph's and St. Michael's, numbering, the first, 6000 souls, and the second, 2000. Fr. Verheyden was succeeded in 1852 by Fr. Thébaud, who here wrote his work on the *Twit-Twats*. In 1860, Fr. Loyzance succeeded Fr. Thébaud, who again took charge in 1863, and was in 1868 followed by Fr. Driscoll, who remained in charge till 1875, to be then replaced by the present zealous Pastor, Fr. Loyzance.

St. Joseph's Church is not very stylish in point of architecture, but is quite large and comfortable. At the close of

the men's mission 2300 men were counted as they passed into the church. The good Fathers of St. Joseph's are very zealous and doing excellent work. Their confessionals are crowded by persons from all parts of the city. The choir of this church is an object of special interest. Both the organist, Dr. Guy, who has played in this church for 31 years, and the soprano, Miss Mitchell, familiarly called the *Music Box* from her great vocal powers, have a musical reputation reaching far beyond their native State. The Litany they sang at the opening of the evening service was something divine. It is needless to say that the mission was well attended. People came not only from adjacent parishes, but even from Albany. The work in the confessional was hard and continuous, and only for the valuable assistance of the Fathers of the House, all of whom were ever ready to lend a helping hand when needed, much work must have remained undone. Fr. Maguire, seeing the great enthusiasm of the people, seemed, if possible, to have surpassed himself in his evening sermons.

We heard 8000 Confessions, and about the same number of Communions were given; 5 or 6 Protestants were received into the Church, and some others were left under instruction; 30 were prepared for their First Communion; and 102 for Confirmation.

Fr. Loyzance has a very handsome parochial school just opened under the charge of the Sisters of St. Joseph. These Sisters have their Provincial House in this parish, and a flourishing novitiate. They were brought to Troy in 1860 by Fr. Loyzance. The present school is intended for the girls, and, as soon as circumstances will permit, the zealous Pastor means to build another school for the boys. In the meantime many of the boys go to the orphan asylum which is under the charge of the Christian Brothers. This asylum is another fine institution of this parish, accommodating at present 350 orphans: 1200 children of this parish attend the Catholic schools, and every morning at 8, they assemble for Mass, and twice a week they meet in the church in the af-

ternoon for special instructions, which are given at present by Fr. Quinn.

St. Michael's, Troy.—Whilst Fr. Maguire was closing the mission in St. Joseph's, Fr. Langcake was opening one in St. Michael's. In this mission, Frs. Langcake and Macdonald with valuable aid from Frs. Nash, the Pastor, and Quinn of St. Joseph's attended to the confessions, Fr. Maguire coming only for the evening service. St. Michael's is a beautiful church planned by Keely and costing $65,000. It was built in 1874 and is entirely out of debt. It is a mile distant from St. Joseph's. The Pastors of St. Michael's since its opening, in their regular order of succession, are as follows: Frs. Regnier, Fitzpatrick, Flynn, Maréchal, Cooney, McQuaid and Nash, the present zealous and popular Pastor. The number of Confessions was 2000; many came from St. Joseph's and made the mission a second time, and many from other parishes as during the preceding weeks at St. Joseph's. Six were prepared for First Communion; 35 for Confirmation, and three or four Protestants left under further instruction.

St. Michael's, situated on Snow Hill, commands a magnificent view of the city, the Hudson, and surrounding country. The great industry of this parish is the iron and steel works, a visit to which is most interesting. One great curiosity is the manufacturing of horse-shoes. In one of the iron mills there is a water-wheel, 60 feet in diameter, the largest wheel, it is said, in the country.

Church of the Holy Innocents, N. Y.—This mission was opened by Frs. Langcake, McCarthy and Macdonald, of the band, assisted by Fr. Fitzpatrick from Baltimore, and Fr. Harpes from Manresa, on Sunday the 7th Dec., and closed the 21st. Fr. Maguire was unable to attend through sickness, and his absence caused many and sincere regrets among numerous friends he had made in a previous mission given in this church. The parish was formerly very much larger. Large slices were taken off and given to adjoining

parishes, so that the parish now, according to the Pastor's estimate, has a population of almost 6000 souls, chiefly made up of servant-girls and coachmen. There are but very few families, one consequence of which was that we were frequently idle during the day. This was especially the case in the men's week. Many went to confession to St. Francis Xavier's and other churches, and thus the number of our Communions much exceeded the Confessions heard in the church. Frs. O'Connor, Carroll and Toner gave us valuable assistance. During the mission, a Sodality of 300 young ladies was established, as also an association of young men to the number of about 250. Perhaps, what afforded the greatest pleasure to the Pastor was our *booming* of his *Church Debt Society*, which resulted the first week alone in an accession of 500 new members, which means a yearly revenue of $1500.00.

The fruits of the mission were 5478 Confessions; Communions, 6500; First Communions of adults, 35; converts, 2, and 6 left under instruction; and 78 adults were confirmed by Archbishop Corrigan.

General results: Confessions, 27,665; Communions, 30,-125; First Communion of adults, 86; Baptisms, 13; Confirmation of adults, 272; left under instruction for Baptism, 10.

Since the above account was written, the leader of the Missionary Band, Fr. Bernard A. Maguire, who has labored so zealously and fruitfully for the last ten years, has been relieved from his arduous duties. The weight of years and his increasing infirmities caused Superiors to give him the rest so much needed. May we not hope that the milder climate of Washington will prolong the usefulness of this eloquent Father and exemplary religious? R. M.

OBITUARY.

Mr. Francis T. McNulty.

The fairest flower in the garden is generally plucked and God in like manner often chooses the best, taking them away to enjoy early the beatitude promised to His faithful. Thus was it with our young brother, Francis T. McNulty, whom God took to himself in all the bloom of his youth. His most edifying death occurred on the night of Oct. 21st, and has left a deep impression on those who were present at this most touching scene.

Born in Boston, July 21st, 1862, he attended our college there until, in 1881, he entered the Novitiate at Frederick as a Scholastic novice, where during two years of his probation he delighted every one with his many and great virtues. What shone principally in him were his great cheerfulness and simplicity, and it was impossible not to be immediately attracted to him by these endearing traits of character, though others equally beautiful adorned his pure soul. Gratitude too formed a special virtue for him. Those who had done him any little service could tell by the lighting up of his eye, the thanks that he could in no other manner express, and the faithfulness with which that service was treasured in his memory. His piety was great, but so unobtrusive that no one was aware of its perfection except his Superiors, though indeed all could not but feel certain that it was no ordinary piety that so patiently met the inroads of the fell disease which finally took him from us.

His natural talents were in harmony with the virtues that adorned him, and with truth may it be said he had those natural qualities so essential for reaching a high sanctity. A smile constantly lit up his amiable countenance, and all of us were put to the blush at beholding such resignation united to such suffering. The day before he passed away,

we came, at his request, to bid him good-by. This parting was most affecting, and certainly one of the greatest proofs of the happiness that attend those that die in religion. All this time he was constantly invoking his Lord, and it was something most edifying to see how, like a true religious, borne down by sufferings, he ceased not to praise his eternal Creator. As he had lived, so he died, gently breathing out his pure soul in the peace of the Lord whom he had loved so well.

Looking at him so calm, so angelic in the cold embrace of death, we could almost imagine the days of Aloysius or Berchmans had returned. Though his stay had not been long, well did he perform his work and show to his young companions how strong is the spirit of the Society and how great this dear mother can render even the youngest of her children.

Brother James Maher.

At 8 o'clock A. M., on the feast of All Saints, 1884, while all the inmates of the Novitiate at Florissant were rejoicing at the happy conclusion of the long retreat, the death-bell suddenly rang out for the departing soul of Brother James Maher, who had come some months before to prepare for his approaching end, and whose spirit was at that moment set free at last, to enter a better world. Every one felt that a meritorious life had just been crowned by a holy death.

Born in the diocese of Dublin, Ireland, on March 19th, the feast of St. Joseph, 1817, James Maher had led at first a rather checkered life, part of which he spent as a sailor. He was 42 years old when he entered the Novitiate at Florissant, August 6th, 1859; but during the twenty-five years of his fervent religious life, he made up for lost time. Employed successively in a variety of occupations, first as clothes-keeper at the Novitiate, then as sacristan at Milwaukee, as cook at Cincinnati, as porter for nine years at the St. Louis University, and lastly as sacristan in Detroit where his health, much weakened before, broke down entirely, he

was in every employment a model of obedience, of humility, of charity, and of fervent piety.

While porter, he could be found at almost any moment, when not actually occupied in his active duties, either making beads in his little room, or more usually saying his beads before the Blessed Sacrament. But his piety never interfered with the diligent discharge of his temporal duties. He was especially solicitous to relieve the wants of the many poor people who thronged to the college door in every variety of need; and the only times when he might appear to find obedience a little irksome were when his charity to the poor was kept in reasonable bounds by the prudence of Superiors.

It was evident that his mind was constantly united with God, to whom he referred all benefits with edifying simplicity. Once when present at a conversation, in which some of our Fathers were enumerating the Confessions, Holy Communions and other spiritual fruits reaped of late in their growing parish, the good Brother at the conclusion remarked in terms more pious than complimentary to the Fathers present, and with the greatest sincerity of heart: "And the good God has done all this with such weak instruments."

For the last twelve years of his life he suffered from a lingering disease, which at last took the shape of a cancer in the stomach. But he worked on as long as he could, only anxious to make himself useful, and to do the holy will of God, a perfect model of a good religious. After receiving in good time the last sacraments, he lingered a couple of weeks more without complaining of his ailments, and at last died as quietly as a child that falls asleep in the arms of its mother. R. I. P.

Father Francis Becker.

Father Becker came to this house nearly eighteen months ago, and in a short time made himself many friends by his candor and amiability. With the members of his class in Ethics he was much respected and loved, for every one saw

in him a master, and one also who elicited the affections of his hearers by the simplicity of manners and the kindness of heart with which he listened to everyone who spoke to him concerning the difficulties usually met with by students. He was a well-read man, not merely in the standard authors, but in all the branches connected with the matter of the class. He was especially well informed on international law, political economy and the theories of modern writers on Ethical topics. Those under him this year were looking forward with pleasant anticipations, when a fatal disease attacked him a few days after the opening of schools.

Fr. Becker was taken ill of a carbuncle on the neck during the first days of September. Everything was done to relieve him, and after a time the crisis seemed to be passed. The greatest hopes were entertained of his recovery; indeed, no apprehension was felt of a fatal turn in the disease. All at once, a few days before his death, unfavorable symptoms were noticed, and in spite of what was done for him, he did not rally. He passed away on the morning of November 15th, after receiving the last sacraments with great devotion. The last words he uttered, at the suggestion of the Father who was with him in his dying moments, were his vows; he offered himself again to God with all the strength and fervor he could summon in his exhaused condition, and then yielded up his soul. His death was a great shock to the community, not only as unexpected, but as the taking off of one whom all loved as a kind and edifying religious.

Fr. Becker was born in Maestricht, Holland, March 7th, 1838; after his humanities, made partly in his native town and partly in our college of Sittard, he entered the Society, Oct. 3rd, 1854. He was ordained in Brussels Sept. 7th, 1867, by Rt. Revd. Walter Steins, Vicar-Apostolic of Bengal, and took his last vows, Feby. 2nd, 1872. R. I. P.

Mr. John A. Doyle.

On November 18th, 1884, at Detroit, Mich., died John Aloysius Doyle, at the early age of 25 years. Though for the last four years, the deceased had been regarded as delicate no one imagined his death was so near. It was only three weeks previously to his death that he remained from class, and at first his ailment was regarded as being only of a temporary nature; in a short time it was thought he would again be able to resume his duties. Almost always during his illness we indulged in fond anticipations regarding his recovery, and whether or not it was that the wish was father to the thought, we could not bring ourselves to recognize the fact that we should lose him; we were hopeful even to the last, and it was only a day or two before the end came that a serious change manifested itself. Even then though grave apprehensions were entertained, we thought he would live, if not till spring, at least till Christmas. About midnight, however, of the 17th November the Brother who with the most loving care had waited upon him during his illness, thought he would see if anything was needed. When he approached the bedside, to his surprise he saw that a total change had taken place, and that his poor patient was fast sinking. He ran down stairs for Father Minister, who as soon as he entered the sick-room, seeing that no time was to be lost, at once annointed our then dying brother. He lingered till about half-past four, and whilst the prayers for the dead were being recited and the last absolution given he breathed his last. His death was a very happy one, calm, and apparently without any pain; so quietly did he expire that it was some time before those about him realized that he was dead.

The death of this dear brother made a great impression upon outsiders as well as those of the household. Taking as he did a prominent part in church services, by reason of his having charge of the Acolythical Society during many years, he was well known to frequenters of the church. They

were struck by his bearing, by his tact, by the easy grace with which he conducted the services of thesanctuary, and as they saw him lifeless before that same altar, around whose hallowed precincts he so often ministered, many a fervent prayer went up to heaven for the young levite whose zeal for the glory of God's house did so much to render the church services attractive. Those who knew him best, his own brethren, felt most the loss of one so suddenly taken away. He was child of the Society; he rather never knew the world than abandoned it. His true Catholic parents forbade his ever setting a foot inside a godless school; from the moment he could lisp his alphabet he was placed under the care of our Fathers in St. Louis, and whilst yet very young, in the summer of 1875, he went to the Novitiate at Florissant. After his noviceship and juniorate, he went to Woodstock, and having there finished his philosophy, he was sent to Detroit to teach. He thus never knew the world, and his whole manner of action showed that he was ignorant of its wiles and its deceits. He may be said to have been always a boy, as owing to his great innocence, all that is good and attractive in boyhood clung to him.

In character he was most energetic, full of life and spirit, and so great was his courage that it added to his lease of life; had he been of a less determined nature, to bodily weakness he would long before have succumbed. His class was his joy, and a better teacher it would be hard to find. He had a wonderful faculty for making boys learn; his pupils *had* to know their lessons. Whence his power over them came it would be difficult to say, but certain it is that he was a most successful teacher. His knowledge was as varied and as solid as his powers of communication were great. In the natural sciences he was a master; his pupils in this branch justly held him in the highest esteem. As a classical scholar he was equally proficient, whilst as regards music he was far above mediocrity; the services he rendered the church through his St. Cecilia Society are ample testimony to his capability on this point.

That his pupils always appreciated him was well known,

but it was never imagined their love for him would show itself to the extent it did. As soon as they heard of his death they met together in order to lay on his bier some testimonies of their regard. The most beautiful floral tributes were the result. That of the Acolythical Society to its "President" was one of the richest ever seen in the church, whilst one from his class to its "Professor" was second in beauty of design and costliness only to that presented by the altar boys. At his funeral services there was an immense crowd of people. The sight of the young religious in his coffin was well calculated to make the profound impression it certainly wrought. In death a holy calm, not to say, beauty, shone on his face; the terrors of death seemed turned from his bier; he was in truth only "sleeping," and from the lips of those that gazed on his placid angelic brow only one prayer came forth," may we too die the death of the just, may our last end be like unto his." R. I. P.

Mr. John Felix Mahan.

At Frederick on the fifteenth of January, in the twenty-fourth year of his life, the seventh after his entrance as a Scholastic into the Society, Mr. John Felix Mahan passed to his reward. He had been ailing for over two years with an acute form of pulmonary disease, which kept growing persistently worse in spite of the best efforts of physicians to overcome it, until the end came with his death.

Mr. Mahan was born in Philadelphia on the fourth of September, 1861. His early life was spent as a sanctuary boy in St. Joseph's parish, where his piety and the open-hearted simplicity of his ways won him many warm friends. When later he felt himself called to serve God in the Society, he attended the private classes at Stiles street, where he remained until his entrance into the noviceship at Frederick in October, 1878.

Young Mahan's life in religion was edifying. His noviceship was characterized by exceptional fervor. The testimony of those who enjoyed his society during these days

is very remarkable. "He was so regular," says one of his co-novices, "so exact that one felt quite safe in taking him as a pattern." His charity too was very great, ever watchful and self-forgetting, and full of consideration for others. During his juniorate he gave evidence of good talent; so that Superiors fancied they saw a great career of usefulness in store for him; but that was not to be. At the beginning of his second year of studies he was made bidellus of the Juniors, but after a few months was taken out of the office by the Superior, who noticed even then that he was beginning to show signs of disease. About a year afterwards, while pursuing his course of philosophy at Woodstock, it became evident that a change from the confined life of a scholasticate was needed; and he was sent together with Mr. Mugan to Las Vegas. The good care there bestowed upon him did much, and he seemed for a time to rally; but it was soon found that no real improvement could be hoped for. The end was not far distant. Mr. Mahan was fond of talking about this little episode in his life—his trip, as he was wont to call it—and the many kindnesses he had received from his Superiors and those of the Missouri Scholastics, whom he met with on his way.

In the summer of 1883, he was sent to St. Francis Xavier's in New York, where he was engaged to do some light work about the Vice-President's office. The activity and energy which he brought to bear on the work here entrusted to him was a matter of wonder to those who knew of his weak state of health. Early last fall he contracted a cold which settled on his chest; and that proved the beginning of the end. In December he was sent to Frederick to prepare for death. There under the kind care of the Master of Novices, he died as he had lived—without a complaint of his great suffering without a word of regret for the young life which God was calling to Himself. So are they taken from us: Fenton, Lübbe, Mugan, Mahan. Humanly speaking it seems strange; but God, who knows best, will surely listen to our prayers and raise up others in their stead, who may in many ways be like to them. R. I. P.

VARIA.

SOULS UNDER THE SOCIETY'S CARE IN THE UNITED STATES.

The following statistics were compiled from answers to inquiries made last autumn. In a few places the parishioners are not reckoned, for there are none, or very few, but the persons who frequent our churches for Mass, sermons, instructions, and the sacraments of Penance and the Eucharist. A few houses did not send answers, and the result will fall short on this account.

PROVINCE OF NEW YORK MARYLAND.

Alexandria, Va., and Missions, whites 1600, colored 100, total	1700
children in parish school.....	180
Baltimore, Md. whites	2500
Bohemia, Md., and Missions, whites 500, colored 50, total...	550
Boston, Mass., College, whites 9000, colored 12, total	9012
St. Mary's (Boston) white 9000, colored 15, total...	9015
children in parish school	1500
Holy Trinity (Boston) whites	5000
children in parish school.....	430
Islands (Boston) whites	832
Conewago, Pa., and Missions, whites 3600, colored 7, total...	3607
children in parish school.....	400
Frederick, Md., and Missions, whites 930, colored 718, total	1648
children in parish school.....	50
Georgetown Coll. D. C., whites 300, colored 10, total.....	310
H. Trinity (Georgetown) whites 2300, colored 700, total	3000
children in parish school.....	350
Goshenhoppen, Pa., whites.....	1300
children in parish school.....	80
Hanover, Pa., whites 750, colored 7, total.....	757
children in parish school.....	110
Jersey City, N. J., whites.....	7500
children in parish school.....	850
Leonardtown, Md., and Missions, whites 4400, col'd 3000, total	7400
New York, St. Francis Xavier's, whites.....	10,000
children in parish school.....	900
Islands (New York) whites	9000
St. Joseph's (New York) whites	4000
children in parish school.....	500
St. Lawrence's (New York) whites	6000
children in parish school.....	500
Philadelphia, Pa., Gesû, whites 2250, colored 5, total.....	2255
children in parish school.....	450
St. Joseph's (Philadelphia) whites 2500, colored 50, total	2550
children in parish school.....	300
Providence, R. I., whites 5000, colored 7, total.....	5007
children in parish school.....	434
St. John's, Fordham, N. Y., whites	1300
St. Inigoes, Md., and Missions, whites 1200, col'd 1800, total..	3000
St. Thomas', Md., and Missions, whites 500, col'd 1000, total..	1500
Troy, New York and Missions, whites	8000
children in parish school.....	1200
Washington, D.C., St. Aloysius', whites	7500
children in parish school.....	500
St. Joseph's (Washington) whites 1100, colored 30, total	1130
children in parish school.....	137
Whitemarsh, Md., whites 350, colored 1125, total.....	1475
Woodstock, Md., and Missions, whites 907, colored 107, total	1014
Worcester, Mass., whites	145

Prov. of N. York Maryland—Whites 109,264; Colored 8743; total, 118,007.
Children in parish schools, 8877.

PROVINCE OF MISSOURI.

Chicago, Ill., Holy Family, whites	20,000
children in parish school	4300
Sacred Heart (Chicago) whites	5200
children in parish school	996
Detroit, Mich., College Church, whites	4000
children in parish school	340
Florissant, Mo., German, whites	800
Florissant, Mo., English, whites 1100, colored 60, total	1160
Loose Creek, Mo., whites 1600, colored 1, total	1601
children in parish school	247
Milwaukee, Wis., College Ch. whites	1500
St. Gall's (Milwaukee) whites	3600
children in parish school	600
Normandy, Mo., whites 325, colored 17, total	342
children in parish school	68
Omaha, Neb., H'y Fam'y, whites	1700
Osage Mission, Kansas, whites 1300, colored 10, Indians 300, total	1610
children in parish school	292
Parsons, Kansas, whites 900, colored 4, total	904
children in parish school	145
St. Charles, Mo., whites 1000, colored 25, total	1025
children in parish school	90
St. Louis, Mo., St. Jos'h's, whites	5000
children in parish school	1050
University Church (St. Louis) whites 7000, colored 800, total	7800
children in parish school	477
St. Mary's, Kansas, whites 1000, Indians 200, total	1200
children in parish school	80
Washington, Mo., whites	1600
children in parish school	290
St. Xavier, Cincinnati, Ohio, whites 10,000, colored 500, total	10,500
children in parish school	1200
Slavic Missions in Neb., under Frs. Stuer, Maly, Turk, Pold, Sebastianski, whites 6690, colored 1, total	6691
children in parish school	380

Prov. of Missouri—Whites 74,315; Colored 1418; Indians 500; total 76,233.
Children in parish schools 10,780.

Sault Ste Marie, Mich. (Miss. Can.) whites 1200, Indians 700, total	1900
children in parish school	170
Seguin, Tex. (Prov. Mex.) whites	500
children in parish school	70

MISSION OF NEW ORLEANS.

Augusta, Ga., wh. 600, col. 50, tot.	650
children in parish school	250
Galveston, Texas, whites	2000
Grand Coteau, whites	2010
Mobile, Ala., St. Jos'h's, whites	800
children in parish school	100
New Orleans, La., whites	3500
Spring Hill, Ala., whites	950
Selma, Ala. whites 500, colored 4, total	504
children in parish school	60

Mission of New Orleans—Whites 10,450; Colored 54; total 10,504.
Children in parish schools 410.

MISSION OF CALIFORNIA AND ROCKY MOUNTAINS (Turin).

Santa Clara Church, College, and Missions, Cal., whites... 1200
children in parish school..... 80
San Francisco College (Cal.) whites..... 6000
St. Francis Regis Mission, W. T. whites 5000, Ind's 3500, total 8500
children in parish school..... 200
St. Ignatius' Mission, M. T. whites 400, Indians 1500, total 1900
children in parish school..... 102
San José, Cal., whites..... 10,000
children in parish school..... 120
St. Mary's, M. T. whites 140, Indians 340, total 480
children in parish school..... 125
Yakima, W. T. whites 3000, Ind's 2000, total 5000
children in parish school..... 50
Rest of Missions, from Father Cataldo, whites 31,460, Indians 32,660, total..... 64,110
children in parish school..... 125

Miss. Cal. and Rocky Mountains—Whites 57,190; Indians 40,000; total 89,190
Children in parish schools 702.

MISSION OF NEW MEXICO (Prov. Naples).

Albuquerque, N. Mex., whites.. 8500
Conejos, Col., whites..... 3000
children in parish school..... 150
Denver, Col., whites..... 1500
children in parish school..... 200
Isleta, Texas, whites, 2400, colored 5, Indians 150, total..... 2555
Las Vegas, N. Mex., whites..... 500
Pueblo, Col., whites 2000
children in parish school..... 150
Trinidad, Col., whites..... 7200

Mission of New Mexico—Whites 25,100; Colored 5; Indians 150; total 25,255.
Children in parish schools 500.

MISSION OF THE GERMAN PROVINCE, BUFFALO.

Burlington, Iowa, whites..... 3125
children in parish school..... 250
Canisius Coll. and St. Michael's, Buffalo, N. Y. whites..... 3400
children in parish school..... 600
Mankato, Minn., whites..... 3500
children in parish school..... 500
Prairre du Chien, Wis., whites 1620
children in parish school..... 300
St. Ann's, Buffalo, N.Y., whites 6000
children in parish school..... 1300
St. Mary's, Toledo, O., whites.... 4000
children in parish school..... 620
St. Mary's, Cleveland, O., whites 3000
children in parish school..... 556

Mission of the German Province, Buffalo—Whites 24,645; total 24,645.
Children in parish schools 4126.

Whole number of souls under our care: 354,234, divided thus: Whites, 302,664; Colored, 10,220; Indians, 41,350. — Children in parochial schools, 25,729. More detailed returns from the Mission of New Orleans might change the total of colored people.

CAIRO.—Our Fathers have lately discovered in their own grounds a spot, which is by tradition pointed out as a halting place of the Holy Family.

CALCUTTA.—Most Revd. Paul Goethals, Archbishop of Hierapolis, Vicar-Apostolic of West Bengal, is engaged in the building of a Catholic University in Calcutta. It will be in connection with the magnificent college of the Society there.—*Unità Cattolica.*

CALIFORNIA.—Ours have leased their old property in San Francisco for fifteen years on very favorable terms. This arrangement relieves the finances of the college and church.

CANADA.—Contrary to expectation the new House of studies at Montreal will not be ready for a few months yet. The church, however, was opened, Dec. 8th, by the Bishop of Montreal.—The Mission increased its membership by 10 in 1884.—FF. Pichon and Ruhlmann are the new preachers this year at the Gesù, Montreal. — A new organ is being placed in the Gesù. — Public disputations in philosophy began in November at St. Mary's College, under the auspices of the Apostolic Commissary, Dom Smeulders. — Governor Masson and staff, together with the Mayor and all the principal citizens were present at the Third Centenary celebration in Fr. Désy's Sodality Chapel, Quebec, Dec. 8. Fr. Le Veux preached. Fr. Désy has erected in the chapel a fine altar in memory of the tercentenary.—The late attempt to blow up the Parliament buildings, Quebec, with dynamite, gave our Residence in Danphine street hard by a good shaking.

CHINA.—On the 11th of November last at midnight, a band of brigands fell upon the residence of our Fathers at Tsin-chan-kiao. The doors flew open under the blows of the axe, and the house was filled with the cry of death. Fr. Jeckinger, who was the first to see the danger near at hand, called up hurriedly the other Fathers, and rang the church-bell for help. All saved themselves by flight; and the people on hearing the first sound of the bell, rushed out of their houses to the Fathers' assistance, without distinction of pagans or Christians. They obliged the brigands to take to their heels, and soon extinguished the fire, which had been set to the house before they could prevent it.

DISPUTATIONS.—We have seen the theses for disputations from nearly all the Scholasticates on the Continent. The usual subjects are affirmed. In some places the theologians defended theses *de virtutibus moralibus, de jure canonico, de peccato actuali, de actibus humanis, et de jure et justitia.*

Our own disputations took place on Dec. 12th and 13th; the defenders were, *De Sacramentis in genere,* Mr. H. Richards; objectors, Messrs. Henry Otting and Vincent Testamento: *De Deo Creante,* Mr. William Brett; objectors, Messrs. Ferdinand Moeller and Alexander Burrowes. Fr. John Buckley read a dissertation upon the last verses of St. Mark's Gospel.—In philosophy (3rd year), Mr. Jno. Brosnan defended; Messrs. E. O'Sullivan and Howard Brown objected; in 2nd year, Mr. Chas. Macksey defended; Messrs. John A. Moore and James McCabe objected.—Messrs. H. S. Maring, and J. J. Curran gave the "Mechanics Specimen."

ENGLAND.—This Province with the Mission of Canada has 712 members; the increase in 1884 was 27.— Frs. Gower and Anselm Gillet of the Honduras Mission paid a visit to this house; the latter gave us a graphic account of his imprisonment. There are eight Fathers and one Brother in Honduras, in four residences.—Fr. William Burns called here *en route* to Jamaica. Jamaica employs 12 members of the Society; Fr. Thomas Porter is Superior and Vicar-Apostolic.—The English Province has 82 members in missions.— *Catalogue*, 1885.

FRANCE.—The Novitiate of the Province of France has been removed to Slough, two and a half miles N. N. E. of Windsor. — In Lille, Province of Champagne, Fr. Watrigant conducts a house of retreat for men; it is now in its third year and does well.—Fr. Prosper Baudot has introduced at Boulogne the practice of a day's recollection once a month among the secular priests.— Fr. E. de Guilhermy, the author of the new Menology of the Society, died in Paris some months ago.

INDIA.—We take the following tribute to the Marquis of Ripon from a letter of Fr. Auguste Jean of Trichinopoly:—"Worthy Lord Ripon is about to leave us. He, too, is become, in a certain sense, 'a sign which shall be contradicted.' The Indians are enthusiastic about him, while the majority of his countrymen, some of whose privileges he has attempted to curtail, have turned against him. All must acknowledge the perfect rectitude of his intentions. Lord Ripon is a man who does not act before having prayed and having had prayers offered. He had conveyed to us his desire that a novena of Masses should be offered up at the college for his intention before the feast of St. Francis Xavier. He hears Mass daily, communicates three or four times a week, assists frequently at the public services, and edifies those present by his devout recollection."—Our college at Trichinopoly has 1086 students. They hold their own in the university examinations.—*Letters of Ucles.*—Mangalore will have, it is said, a Vicar-Apostolic.

IRELAND.—The University College now under our care is well launched. Last year's successes were beyond expectation. Our Fathers are extremely pleased with the fruit of their labors.—*Dublin Letter.*—The Novitiate at Dromore is in the palace of the former Protestant Bishop who, since disestablishment, has no occupation. The palace, which Ours have bought, was once the residence of Bishop Jeremy Taylor.

LANDER CITY, WYOMING. — Fr. Brenner writes from this place that the work is just beginning for the whites and the Indians; there are 120 whites under our care. A school has been opened for the Indians by Fr. Jutz, twenty miles from Lander. Fr. Brenner will open a school very soon, and will be the teacher of it himself; he goes once a month to Fort Washakie to attend the soldiers. This mission belongs to the Province of Germany.

LYONS.—The thirst for knowledge, innate in the Armenian, the hope of learning French and the affability, charity and disinterestedness of our Fathers help to fill our schools in the Levant. Despite the wretched accommodations, there were just 333 children attending our school in Mersivan at the close of its first year. Prayers are taught and recited in school, and the for-

gotten practice of family prayers is being revived, even among the schismatics. The methods and results of St. Francis Xavier in India are repeated in Armenia. Many of the children have already been admitted into the Church and made their First Communion. In a few cases parents followed the example of their offspring. At the newer posts of Lokat, Amasia, Sebaste and Cesarea, the numbers at the schools are smaller, but the results are encouraging. At Adana in Cilicia nothing but a good school is needed to bring over the people *en masse*. An attendance of 800 might easily be had. Already two native Priests have abjured their errors. Family ties alone and the necessities of life keep many others away.—At Beyrout those of the Scholastics who have sufficiently mastered Arabic are organized into catechetical bands and are doing much good. There are about 500 students in the University, exclusive of Ours. Medicine has recently been added to the faculties already in existence. In arts the standard of the best French schools is maintained. A Maronite religious passed a successful examination for the Doctorate of Theology. Nine posts in all have been occupied in Syria. A large and beautiful church has been erected in Aleppo.—Lyons has sent 40 of Ours to Syria within the last year.—A college has been opened recently in Alexandria. Owing to the unalterable resolution of the Fathers to make religious instruction and exercises obligatory on all comers, the number is yet small. At Cairo the college is well attended and flourishing. The most cordial relations exist throughout the East between Ours and the ecclesiastical authorities.—*Letters of Mold.*

MADURA.—Fr. Celle has gained the affection and confidence of the pagans. At Manamadure in Shevagungah he was requested by them to conduct all their schools. He has already accepted their offer. The Protestant teachers are furious, and they are making preparations for quitting these two places.

MISTASSINI AND THE JESUITS.—The recent discovery of Lake Mistassini in the Hudson bay region by Explorer Bignell, acting under the auspices of the Canadian geographical society, was an important one. But it loses some of its importance in the light of the information brought out in another column, which goes to show that the lake was known over 240 years ago. It is certainly mysterious that the existence of so great a lake should remain unknown to the world even after it had been discovered. But that was no fault of the original discoverer. A son of that wonderful order—the Jesuits—whose members spend half their lives in learning how to do good during the other half, was the first discoverer of Lake Mistassini, and reported his important discovery at once to his religious superiors, by whom it was at once given to the world in the *Relations des Jésuites*. Of the identity of the great lake of 1643 and 1672 with that discovered by Bignell in 1884, there can be no doubt. The proof is too plain, the evidence is too positive, and the honor of original discovery can be given to the Père Albanel without in any manner detracting from the merit of Mr. Bignell. Père Albanel leaves no room for doubt either about the identity of the lake he discovered or about the fact that he was fully aware of its size and importance. He describes it as so large that it required 20 days' sailing with fair wind to traverse its length, and reports the characteristics of the fauna and flora of the region, the fish in its waters, the islands and banks, and the rocks from which it takes its name, in almost as great detail as does Mr. Bignell, its new discoverer. The geo-

graphical society of Quebec, while it has done itself great credit, has added a new laurel to the glory of that heroic band of Jesuit missionaries who traversed this continent so thoroughly and described it so accurately as to leave little original work for their successors.—*Detroit Paper.*

MISSOURI.—The Province has now 361 members; increase in 1885, 20.—St. Mary's College, Kansas, gave 12 vocations last year.—The missionaries are kept busy.—Fathers Higgins, Lambert and Brady lectured in the town of Ann Arbor, Mich., at the invitation of some of the University students. Monsignor Capel opened the course.

NAPLES.—A scholasticate will be opened in the city of Naples this year. The novitiate is in a flourishing condition.—The old novitiate which is in the suburbs has been bought back by the Rev. Fr. Provincial, who intends to use it for a boarding-school.—Arrangements have been made to buy a portion of our old college at Bari, where our Fathers destined to have charge of the old church of the Society will reside. From these facts with many others, it is evident that the suppressed Province of Naples is fast reviving.

NEW ORLEANS.—The Mission has now 167 members, an increase of 16 for 1884. The colleges are doing well.—We see from a correspondent in the New York *Tribune* that Archbishop Leray has issued a circular concerning the church for the colored people. The paper says Ours will have charge of the congregation.—Fr. Chas. Piccirillo, our prefect of studies, is tarrying in New Orleans for the benefit of his health.—Mr. John D. Whitney, one of the theologians of the second year, is in Spring Hill College for the same reason.

NEW YORK.—St. Francis Xavier's will publish a calendar monthly.—The preparatory department is doing well.—Fr. Jeremiah O'Connor gave lectures on the Sundays of advent.—It is said work will be resumed on the church of St. Lawrence in the spring.

PARAGUAY.—"It seems that scarcely anything remains of our old buildings. * * * * Rev. Fr. Superior starts next month on a journey to several places in this country; he has promised to collect all the facts he can about our old Fathers."—*Letter from Brazil.*

PHILIPPINE ISLANDS.—This Mission possesses two colleges at Manilla, which are conducted by forty-two Jesuits. Two Fathers have charge of the Observatory. At Mindanao there are seventy-two Jesuits, laboring for 110 Reductions of natives. Number of Christians, 119,689.—The Philippines, as said before, belong to the Province of Aragon which has there (*Catalogue*, 1884) 66 Fathers, 5 Scholastics and 41 Brothers.

PLENARY COUNCIL. — Besides the Superiors of the different Provinces and Missions, Rev. Fr. R. Fulton, Rev. Fr. Leopold Bushart, Rev. Fr. Theobald Butler, Rev. Fr. John B. Lessmann, Rev. Fr. A. M. Gentile, and Rev. Fr. J. M. Cataldo who *de jure* took part in the council, the following Fathers were Theologians: Fr. Æmilius M. De Augustinis for the Apostolic Delegate; Frs. Peter Racicot and Aloysius Sabetti for Archbishop Lamy of Sante Fé, N. M.; Fr. Charles Piccirillo for Bishop Jansens of Natchez, Miss.; Fr. F. X. Wen-

inger for Bishop Vertin of Marquette, Mich.; Fr. A. Varsi for Bishop Monogne of Grass Valley, Cal.; Fr. Isidore Daubresse for Archbishop Corrigan of New York; Father William F. Clarke for Bishop Gallagher of Galveston, Texas. These Fathers were all engaged on committees. The only thing known here of what was passed is the *Postulatum* for the Cause of Father Jogues, René Goupel, Catherine Tegakwita.

PROVINCE CATALOGUE.—Our Province has 552 members, an increase of 3 in 1884, and this notwithstanding 15 deaths and the leaving of four or five.—The Sodality celebrations were quite successful. In the next issue of the LETTERS accounts will be published of these celebrations.—We have now 28 novices.—The whole Society numbers 11,530, an increase of 277 last year.

ROCKY MOUNTAINS.—The January number of the *Century* has a flattering article on the Flathead Mission at St. Ignatius'.—Frs. Ravalli and Ruellan have been lost to the Mission by death; the latter died of pneumonia quite recently. We hope to give longer accounts of these deserving missionaries in Our next number.—Fr. Cataldo is in Europe for the interests of the Mission.

ROME.—Fr. Cornely, Prof. of Sacred Scripture in Rome, went to France to make arrangements for the publication of a great work on the Sacred Scripture, which he and some other Fathers have undertaken. He wrote the introduction, 3 vols. in 4to. All the necessary approbations were given. This work will embrace every thing on the subject and will contain about forty volumes 4to.—Fr. Bucceroni is now professor of Moral Theology in the Gregorian University. He published this year a very valuable work on the Decretals of Benedict XIV.—Fr. Querini, professor of moral last year in the same university, having seen the Sovereign Pontiff on some occasion, was addressed by him in these words: "Tu es successor P. Ballerini, fac ut ejus vestigiis inhæreas."—Fr. S. Schiffini is prof. of Dogmatic Theology in the Gregorian also.—The Province has 14 novices; the chapel was burnt at Castel Gandolfo, but has been rebuilt.

SCIENTIFIC CIRCLE.—Last October a Scientific Circle was started here by philosophers of the second and third years. Its aim is to awaken and promote a thorough interest in science. The members convene whenever any paper is written, and after the reading of the paper propose for solution any phenomenon they may have noticed in their walks or otherwise. These questions if not answered there and then are noted down and answered at the following meeting. Up to the present the essayists and essays have been as follows: Mr. J. J. Sullivan, "Analysis of Drinking-water." Mr. J. A. Brosnan, "The Eye." Mr. C. Borgmeyer, "Stellar Spectra." Mr. J. De Potter, "Animal Heat." Mr. E. J. O'Sullivan, "The Building of the Earth." Mr. C. B. Macksey, "The Crystals of Nature."

SPAIN.—The novices of the Province of Toulouse who had been domiciled for several years at Oña, Province of Castile, have been transferred to Vittoria. There they were met by thirteen or fourteen novices from France. At Oña there were five Scholastic and five Coadjutor novices. Fr. Portal is the Master of Novices in the new house of Vittoria.—"The College of Saltillo in

Mexico," says a letter from Spain, "is doing remarkably well. Seven or eight novices have been received at Loyola and Veruela for the Mexican Province."

Aragon.—This Province has 819 members, an increase of 10 during 1884. —The students of our college in Malaga had an "Academia Poetica" in honor of St. Stanislaus; this is, no doubt, a good way to develop vocations.—Aragon has 52 novices; 22 juniors study grammar, besides those who study humanities and rhetoric.

TROY, N. Y.—Fr. Joseph Loyzance has published two dialogues for Boys: "The Nativity of our Lord Jesus Christ" and "The Month of May." These pieces are well written, instructive and entertaining.

TOULOUSE.—The Scholastics of this Province at Uclès in Spain are exercising an apostolate on a small scale, among the poor of the neighboring villages. Food is dispensed daily to large crowds, and conferences and catechetical instructions are given at stated times every week. Tramps in large numbers, among whom even America is represented, call at the college for assistance. Not only are their temporal wants satisfied, but their more pressing spiritual necessities are relieved. The amount of good done may be appreciated from the fact that, in one month alone, 244 of these "birds of passage" were assisted and instructed. One of the Fathers appointed to hear them could reckon in a single month as large a number as 57 tramp-penitents. Among them might be found fishes of 20, 30, or even 40 years growth.—*Letters of Uclès.*

THE ARGENTINE CONFEDERATION.—Our college in Buenos Ayres has 400 pupils; Santa Fé has 200. These colleges belong to Aragon.

THE SOCIETY'S AMERICAN SANCTUARY.—Ours are again earnestly requested to make themselves acquainted with the following two works, which are rapidly taking on large proportions, and under Providence may become of the greatest help to souls. The first is the restoration of the shrine of the Blessed Virgin at the former Mission of the Martyrs (originally *Notre Dame de Foy*, now Our Lady of Martyrs). The little periodical organ of the work, *The Pilgrim*, etc., having approbations almost national in number and extent, and devoted moreover to the heroic mission history of the past and to the living Indian missions of the present, and intended to stir up faith and piety and zeal even far from the sanctuary itself, has been sent to all our houses, asking the good offices of Ours in spreading its circulation. A Father of Woodstock is editor, but it is issued from the house having care of the erection of the pilgrim chapel (Rev. J. Loyzance, St. Joseph's, Troy, N. Y.) The second work, as is believed directly providential, is the taking up of the Cause of Beatification of René Goupil, Fr. Isaac Jogues, and Catherine Tegakwita, all belonging to the Mission of the Martyrs, the two former, both of the Society, having given their blood to found it, the latter being the flower of the church thus founded. The recent Plenary Council of Baltimore unanimously voted a conciliar Postulatum to the Holy Father, asking in the name of the assembled American episcopate the Introduction of the Cause of the three Servants of God at Rome. Ample accounts of this will be found in the March number of the *Catholic World*, and shorter notices in the *Messenger* and *Ave Maria*.

Articles on the pilgrim chapel have also been published there, and in nearly all of the Catholic papers, even as far away as Liverpool, England.

U. STATES OF COLOMBIA.—Bishop Paul of Panama has been made Archbishop of Bogotâ. He was a member of the Society when made Bishop.

YTU, BRAZIL.—The college of Saô Luis of Ours in this place is still remarkably flourishing and belongs to the Roman Province. By the catalogue we see that a number of the students study English.

ZAMBESI.—The Mission has made considerable progress since the arrival of Fr. Weld. A scholasticate has been established at Dunbrody, 15 miles from Port Elizabeth, South Africa: there are 30 persons in the community, 6 Fathers, 15 Scholastics, and 9 Brothers. We intend to give more details in our next number.—*Recent Letter from S. Africa.*

HOME NEWS.—Fr. De Angustinis is printing his work, *De Incarnatione.*—Mr. John F. X. O'Connor has just translated a cuneiform inscription which will be published. Fr. J. N. Strassmaier, who has been for some time engaged in investigations in the British Museum, filled up the lacunæ in the inscription.—Our Academies are doing remarkably well; more animation might be shown, perhaps, and less scholastic terminology in the debates.

Papers read in the theological Academy:

Free Creative Decree.....Mr. M. W. Shallo
Catholicity of the Church.....Mr. J. A. Chester
Divine Will and Omnipotence.....Fr. W. Power
The Divinity of Christ proved from His prophecies.....Mr. E. Magevney
Origin of Circumcision.....Mr. T. A. Brosnahan
Nature of the Creative Act.....Mr. W. J. Tynan
Controversy between St. Cyprian and St. Stephen.....Mr. A. Maas
Necessity of Real Intention in the Ministers of the Sacraments
—Mr. J. B. Kokenge
Eternal Creation.....Mr. A. M. Mandalari
The First Day of Creation.....Mr. H. Meiners

Papers read in the philosophical Academy of the third year:

Man's Last End.....Mr. S. Bueno
Criterion of Morality.....Mr. Wm. Curley
Free Will.....Mr. Jas. L. Smith
Foundation of Morality.....Mr. Jas. J. Sullivan
Eternal Punishment.....Mr. F. X. O'Neil
Origin of Ideas.....Mr. Wm. Cunningham
Divine Worship.....Mr. John Nicholson
Ethical Relations of man to the lower animals.....Mr. John Condon

Papers read in the philosophical Academy of the second year:

Causality.....Mr. J. J. Curran
First Principles of Philosophy.....Mr. H. Judge
The final Cause of the World.....Mr. C. Worpenberg
Pantheism of the German School.....Mr. H. Maring
The Composition of Bodies according to the Scholastics...Mr. W. J. Ennis
Criterion of Truth.....Mr. T. Neate
Creation.....Mr. John O'Leary